THE
BRAHMĀNDA PURĀNA

Translated and Annotated by
DR. G.V. TAGARE

PART IV

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PUBLISHERS' NOTE

The purest gems lie hidden in the bottom.of the ocean or in the depth of rocks. One has to dive into the ocean or delve into the rocks to ñnd them out. Similarly, truth lies concealed in the language which with the passage of time has become obsolete. Man has to learn that language before he discovers that truth.

But he has neither the means nor the leisure to embark on that course. We have, therefore, planned to help him acquire knowledge by an easier course. We have started the scries of ***Ancient Indian Tradition and Mythology*** in English Translation. Our goal is to universalize knowledge through the most popular international medium of expression. The publication of the Pur **an** as in English translation is a step towards that goal.

PREFACE

The present volume contains the ***Brahmānda Purāńa,*** Part IV (comprising chapters 1-4 of the fourth section, ***Upasathhāra*** and 5-30 of the Lalitā Episode) ***in English Translation.*** This is the Twenty-fifth volume in the Series which we have planned on ***Ancient Indian Tradition and Mythology.***

The project of the Series was envisaged and financed in 1970 by Lala Sundar Lai Jain of Messrs Motilal Banarsidass. Hitherto twentyfour volumes of the Series (comprising English translation of ***Śiva, Lińga, Bhāgavata, Garuda, Nārada, Kūrma*** and ***Brahmānia Purānas)*** have been published and released for sale.

The present volume (Ch. 1) opens with the description of Cosmic deluge ***{Upasamhāra)*** which starts after the completion of a Kalpa, lasts as long as the night of Brahma and dissolves whatever had been evolved during the day of Brahma. Here, as usual, Sūta is the chief speaker who on enquiry from the sages describes in detail the process of ***Ābhūta-Satnplava***—the annihilation of the universe.

As in the other Purānas, here too, the process of evolution as well as of involution is treated in the way of Sāñkhya : the evolution starts with the disequilibrium of Gunas : Sattva, rajas and tamas, whereas the involution ***u*** brought about by their equilibrium. The opening chapter explains the three types of dissolution viz ***Naimittika*** (Occasional, pertaining to Brahma), ***Prākrtika*** (pertaining to Prakrti) and ***Ātyantika*** (the Ultimate, due to the dawning of perfect knowledge). Ch. 2 describes Bhuvanakośa or the different regions of the universe and the abodes of their residents during the period of annihilation. In the total annihilation, only the residents of Śiva-loka escape, for they enter into lord Śiva himself who being the subtlest Anu is indestructible. The Puiāna declares that the dissolution is wrought by the supreme being through the medium of Prakrti. Ch. 3 describes the process of involution of Tattvas at the expiry of a Kalpa. Ch. 4 explains the process of Re-creation of the Universe after the period of dissolution.

It describes how the world evolves through the disequilibrium of Gunas and how it is destroyed when the Gunas attain equanimity.

The Upasamhāra concludes the Brahmānda Purāna. The concluding verses of Upasamhāra are compared in the form ofepilogues of the other Purānas—a fact which proves conclusively that the Brahmānda ended with the end ofUpasarhhāra. Moreover, the four Pādas—Prakriyā, Anusańga, Upodghāta and Upasarhhāra—cover the five main topics ofa Purāna, viz. Sarga, Pratisarga, Vamśa, Manvantara and Varhśānucaritaand there is no scope for addition, but, as it stands, the Upasamhāra is followed by the episode of ***\^a\hk{Lalitopākhyānd)*** which proves intrinsically that the episode was appended to the Purāna by the devotees of Śakti to give it the Sākta colouring. That the Lalitā story begins with a fresh benediction ***(mańgalāckra)*** and that it starts with the different set of interlocutors—sage Agastya and Hayagrīva—shows that it was quite an independent work which was added to the Brahmānda text. It may also be noted that the Lalitā episode ends abruptly, without the characteristic mark of an epilogue.

The Episode is a comprehensive treatise. It consists of 40 chapters, of which thirty are included in the present volume. The remaining ten are included in volume 26 that is the next.

The Episode is put in the ***Uttarabhāga*** together with Upasamhāra. It is strange that the episode takes the serial number of chapters from Upasamhāra. The Upasamhāra consists of four chapters, the episode which follows starts with ch. 5, that is, in continuation of the ch. number of the Upasarhhāra, evidently to show that it was a part of Brahmānda Purāna. Moreover, the arranger of the Purāna had to observe the partwise uniformity in the serial order of chapter numbers. To illustrate, Part I ***{Pūruabhāga)*** consists o' chapters 1 to 38. Part II ***(Madhyabhāga)*** chapters 1 to 74; and part III ***(Uttarabhāga)*** chapters 1 to 44. Thus in regard to the numbering of chapters, the Purāna maintains a partwise consistency throughout.

The scene of the episode is laid in Kāñcī (mod. Kañjeevaram, SW. of Madras), the abode of Śiva and Visnu. The town is divided into two parts : the Eastern and the Western, called the Visnu-Kāñcī and the Śiva-Kāñcī. The presiding deity

of Śiva-Kāñcī is lord Śiva known as Ekāmranātha. His consort is Kāmāksī. The episode seems to have a Dravidian background as Kāñcī is mentioned several times.

Lalitā is the Śakti of Lord śiva represented by the symbol %. Without her, Śiva is Śava (a corpse). The episode opens with the worship of Śakti and the eulogy of her glory (ch. 5). Gh. 6 narrates the episode of Indra and Durvāsas, how Durvāsas cursed Indra for his arrogance when the latter dishonoured the garland of flowers which the goddess had offered to Nārada and which Nārada passed on to Indra as a mark of endearment. Ch. 7 relates to the sins accruing from theft and drinking and illustrates how the merit of good actions from the theft of property is distributed among the parties concerned. It also records different types of sins current in ancient India, permission to non-Brahmins, both men and women to drink but prohibition to Brāhmanas even for worshipping 'mothers'. Ch. 8 relates to ***agamyāgamana*** (carnally approaching a forbidden woman) and cites the esoteric fifteen-lettered mantra of Parā Śakti for releasing sinners from all sorts of sins, both major and minor (mahāpātakas and upapātakas). Ch. 9 narrates how Indra killed his preceptor Triśiras or Viśvajit on the suspicion of his complicity with Daityas. Mention is also made of the joint venture of Suras and Asuras for churning the milky Ocean. Ch. 10 gives the list of jewels that were churned out of it. Lord Visnu is said to have assumed the form of Mohinī while Śiva impassioned by her charm dropped semen giving birth to Mahāśāstā. The chapter introduces the Supreme Goddess Lalitā, traces her origin and mentions the purpose of her birth, viz. the killing of Asura Bhanda. Chs. 11-12 recount the birth of Bhanda and the building of Śonitapura for his residence. On the instructions of Nārada, Indra propitiates Parā Śakti, while on the advice of Śukra Bhanda creates disturbance in Indra's penance.

Ch. 13 is an eulogy of Lalitā by Devas. Śrīdevī promises to kill Bhanda herself. Chs 14-15 describe the marriage of Lalitā and Kāmeśvara and their coronation. Chs. 16-18 describe Lalitā's march of army against Bhanda. Ch. 19 names deities slationed on the chariot Cakrarāja, mentions the procedure of appeals to Lalitā through Mantrinī. Chs 20-24 describe Deities

stationed on the chariot Kiricakra, record the **boasting** of Bhanda, slaughter of Durmada, Kuranda and other asura generals. Chs 25-28 record how Nityā Śaktis repulsed the surprise attack of asuras on the rear. It recounts the slaying of Bhandāsura's sons, the exploits of Gananātha, the son of the Goddess, the slaying of Bhanda's brothers : Viśukra and Visaṅga, the effects, of missiles used by the asuras and those of the counter-missiles used by śaktis. It mentions **Saktis'** drinking of wine and its after-effects. Ch. 29 describes the discharge of **various** missiles and their wonderful result, the slaughter of Bhanda, the burning of Śūnyaka and the total annihilation of the asura army. Ch. 30 deals with the resurrection of the cupid, his **subjugation** of **Śiva, Siva**'s marriage with Pārvati, the birth of Mahāsena Kārttikeya who later on became the general of the army of Devas and killed the mighty asura Tāraka. The chapter ends with the return **of** Mahāsena Kārttikeya to Śrīpura to serve Lalitā goddess.

Acknowledgement of Obligations

It is our pleasant duty to put on record our sincere thanks to Dr. R. N. Dandekar and the UNESCO authorities for their kind encourgement and valuable help which render this work more useful than it would otherwise have been. We are extremely grateful to Dr. G.V. Tagare for his critical Introducr tion, lucid translation and comprehensive annotations. We thank Shri T. V Parameshwar Iyer for his valuable assistance in the preparation of this work. We also express our gratitude to all those persons who have offered suggestions for improving the same.

—Editor

CONTENTS

ABBREVIATIONS

Common and self-evident abbreviations such as ch(s)—chapter(s), p—page, pp—pages, v—verse, w—verses, Ftn—footnote, Hist. Ind. Philo—History of Indian Philosophy are not included in this list.

ABORI	*Annals of the Bhandarkar Oriental Research Institute,* Poona.
AGP	S. M. Ali's *The Geography of Purinas,* PPH, New Delhi, 1973.
AIHT	*Ancient Indian Historical Tradition,* F. E. Pargiter, Motilal Banarsidass (MLBD), Delhi.
AITM	*Ancient Indian Tradition and Mythology* Series, MLBD, Delhi, 1972 onwards.
AP	*Agni Purina,* Guru Mandal Edition (GM), Calcutta, 1957.
Arch. S. Rep.	Archaeological Survey Report.
AV	*Atharoa Veda,* Svadhyaya Mandal, Aundh.
Bd. P.	*Brahm&nda Purihfa,* MLBD, Delhi 1973.
BG	*Bhagavadgltā.*
Bh. P.	*Bhāgavata Purina,* Bhagavat Vidyapeeth, Ahmedabad.
Br.	*Brihmana* (preceded by name such as *Śalapatha).*
Bs. P.	*Bhavifya Parana,* Vishnu Shastri Bapat, Wai.
Bv. P.	*Brahma Vaivarta Purina,* GM, 1955-57.
GC	*Caturvarga Cintāmani* by Hemādri.
CVS	*Carana Vyūha Sūtra* by Śaunaka; Com. by Mahidāsa.
DB	*Devi Bhāgavata,* GM, 1960-61.

De or GDAMI	***The Geographical Dictionary of Ancient and Mediaeval India,*** N. L. Dc, Orienta Reprint, Delhi, 1971.
Dh. S.	***Dharma Sūtra*** (preceded by the author's name such as Gautama).
ERE	***Encyclopaedia of Religion and Ethics***—Hastings.
GP	***Garuda Purāna,*** Ed. R. S. Bhattacharya, Chowkhamba, Varanasi, 1964.
GS	***Grhya Sūtra*** (Preceded by the name of the author such as Āpastamba)
HD	***History of Dharma Śāstra*** by P. V. Kane, G.O.S.
IA	***The Indian Antiquary.***
IHQ,	***The Indian Historical Quarterly.***
KA	***Kaufiliya Arthaiistra.***
KP	***Kūrma Purāna,*** Venkateshwara Press Edt. Bombay, also Kashiraj Trust Edt., Varanasi 1971.
LP	***Liñga Purāna,*** GM, 1960; also MLBD, Delhi, 1981.
Manu	***Manu Smrti.***
Mbh.	***Mahābhārata,*** Gitā Press, Gorakhpur, VS 2014.
MKP	***Mārkandeya Purāna.***
MN	***Mahābhārata Nāmānukramani,*** Gītā Press, Gorakhpur, VS 2016,
Mt. P.	***Matsya Purāna,*** GM, 1954.
MW	***Monier Williams*** • Sk. English Dictionary MLBD, Delhi, 1976.
NP	***Nāradiya : or Nārada Purāna,*** Venkateshwar Press, Bombay.
PGK	***BhāratavarsiyaPrācina Caritrakośa,*** Siddheshwar Shastri, Poona, 1968.
Pd. P.	***Padma Purāna,*** GM, 1957-59.
PE	***Puranic Encyclopaedia*** by V. Mani, English, MLBD, Delhi, 1975.

J P	***Purina*** (Journal of the Kashirāj Trust), Varanasi.
PR or PRHRC	***Puranic Records on Hindu Rites and Customs*** R. C. Hazra, Calcutta, 1948.
RV	***Rg Veda,*** Svadhyaya Mandal, Aundh
Sat. **Br**	***Śatapalha Brihmana,***
SC or SMC	***Smrti Candriki***—Devanna Bhattā.
SEP	***Studies in Epics and Purinas*** by A. D. Pusalkar Bharatiya Vidya Bhavan(BVB), Bombay.

III UTTARABHAGA

SECTION IV

UPASAMHARAPADA

CHAPTER ONE

Description of the Dissolution of the Universe[1]

1. After hearing the third Section recounted by the intelligent Sūta, the excellent sages asked him about the fourth Pāda.

The sages said :—

2. "Out of tenderness and affection for us, the third fore-gone Section has been covered by you. Describe in detail the fourth Section called 'annihilation' *(Samhāra).*

3-4. Recount to us all the Manvantaras, the earlier ones along with the others (i.e. future ones). Narrate to us the details of all the *Saptarsis* (seven sages). In the present Manvantara, mention all the parts in detail about the Creation of the Great Soul. Mention everything to us in detail and in the proper order."

Sūta said :—

5-6. "I shall narrate to you this Fourth Section along with (the description of) annihilation. O excellent sages, I shall mention everything as it is.

Listen, O Brāhmanas, to this creation of Vaivasvata Manu who is the current Manu of noble soul. Listen to his creation in detail and in the proper order.

1. Although the title signifies the 'merger of the entire three worlds in their constituent elements during the period of a complete day (i.e. day and night) of Brahma (*vide* VV. 236,237), it contains much more material from the description of future Manus or rather Manu-periods and the ultimate dissolution of everything after god Brahma's 'merger' into the 'equilibrium of three gunas'.

The influence of Sāñkhya theory of involution of the universe is obvious under the Purānic way of description of dissolution.

7. Understand, even as I recount, the summary of the Manvantaras along with the future seven (Manvantaras) a& well as the dissolution of the worlds.

8. These Manvantaras have been recounted perfectly. The subjects (i.e. creations) in the seven Manvantaras have also been recounted.[1] Listen to the brief description of the future Manvantaras from me.

9. I shall mention the details of Sāvarna the future Manu and son of Vivasvān (the Sun god). Understand briefly the future[8] (details).

10-13. The future great sages are remembered as seven in number. They are Gālava of Kauśika family, Jāmadagnya (i.e. Paraśurāma) of Bhārgava family, Dvaipāyana of Vasisfha family, Krpa of Śāradvata family, Dīptiman of Atri family, Rsyaśrṅga of Kaśyapa family and Aśvatthāmā, the son of Drona, of great renown, of Bharadvāja family. These are the noble-souled seven great sages of the future.

There will be three groups of Devas named Sutapaś, Amitābhas and Sukhas. Each of these groups of Devas is remembered as consisting of twenty Devas. I shall mention their names separately. Understand the same with attention, and concentration.

14-16a. The twenty Devas of the Sutapa group are : Rtu, Tapa, Śukra, Krti, Nemi, iPrabhākara, Prabhāsa,

1. For the general information about Manu-Periods (Manvantaras). *aide supra* I. ii. 35-150-215, *Ibid* chapters 36, 37, 38.

2. As stated in Bh. P. XlI.7-15, in every Manu-Period there are five types of officers : (1) Manu, (2) A group of seven sages, (3) A group of gods, (4) Indra or the chief of gods, (5) Sons of Manu. There it some variation in the details of names etc. of these officers in different Purānas. In this Purāna also the information about these office-bearers etc. is given in. a rather confusing way that it is somewhat difficult to prepare a tabular statement for each of the Manus with the names of special office-bearers of each category under him even though the information here is more detailed than in other Purānas like VP.

The future saptarsis (Seven great Sages) etc. mentioned in W. 10-22 belong to the 8th Manu, Sāvarna. Cf. VP. III. ch. 2.14-19.

The author states that 'due to the multiplicity of repetitions', he has curtailed details (V. 37 below.)

Māsakrt (? Bhāsakrt), Dharma, Tejas, Raśmi, Kratu, Virāt, Arcismān, Dyotana, Bhānu, Yaśas, Kīrti, Budha and Dhrti. Thus the twenty Sutapas have been glorified with their names.

16b-17. The twenty Devas of the Amitābha group are:—Prabhu, Vibhu, Vibhāsa, Jetā (Jetr), Hantā (Hantr), Arihā, Rtu, Sumati, Pramati, Dīpti Samākhyāta, Mahas, Mahān, Dehī, Muni, Ina, Postā (Post*[1]), Sama, Satya and Viśruta. These are the twenty Amitābhas. They have been duly recounted.

18-19. The twenty Devas of the Sukha group are:—Dāma, Dānī, Rta, Soma, Vitta, Vaidya, Yama, Nidhi, Homa, Havya, Huta, Dana, Deya, Data (Dātr), Tapas, Śama, Dhruva, Sthāna, Vidhāna, and Niyama. These twenty are mentioned as the groups of Devas called Sukhas in the first (future) Manvantara of Sāvarna.

20-21. They are the sons of the noble-souled Kaśyapa, the son of Marīci. In that Manvantara (the above-mentioned) sixty Devas will be born to Kaśyapa who is the present one. Nine sons will be born to Manu Sāvarna.

22. They will be Virajas, Arvarīvān, Nirmoka and others. I shall mention the nine sons in the other Sāvarna Manvantaras.

23. Other Sāvarna Manus will be the future sons of Brahma. They are four, endowed with divine visions such as Merusāvarni etc. (or from Merusāvarni).

24. They are the grandsons of Daksa, the sons of Kriyā, his daughter. They have equipped themselves with great power of penance on the ridge of the Meru. They have great prowess.

25. They are begot by Brahma and others as well as by the intelligent Daksa. On passing away, they go over to Maharloka. They will resort to Meru and become the future Manus.

26. Those persons endowed with dignity and splendour were formerly born in the Cāksusa Manvantara. They themselves will be born in the future Manvantaras.

27. Of those Manus who are the grandsons of Prācetasa Daksa, five are named Sāvarnas and four are born of great sages.

28. One Sāvarni is the son of Samjñā, born of Vivasvān (the Sun-god). The eldest son of Samjñā is lord Manu, son of Vivasvān.

29-30. Their excellent manifestation is at the advent of Vaivasvata Manvantara. Thus these fourteen Manus, who cause the increase of reputation have been glorified in the Vedas, Smrtis and Purānas. All of them are the mighty ones with great potentiality. All of them are lords of subjects as well as those of living beings.

31. The entire Earth including the cities and consisting of seven continents is to be protected by those rulers of men for the full period of a thousand Yugas.

32. Their detailed description along with that of their progeny and power of penance will be stated. These creations of Svāyarribhuva and other Manus,. it should be known, are fourteen.____-

33. They hold offices of authority in the Manvantaras (only) once.- After the expiry of the tenure of their office they resort to Maharloka.

34. (?) Of them six have passed on and the rest are eight in number. The lord Manu reigns by himself in the case of the previous ones as well in the current one.

,35. I shall recount those who yet remain along with the Devas, Sages and Dānavas. O Brāhmanas, I shall mention to you all the - future ones along with the creation of their progeny.

36. Their details should be known through the example of creation of Vaivasvata Manu, because all of them are neither inferior nor superior to Vivasvān.

37. Due to the multiplicity of repetitions, I shall not recount the details of the future as well as past Manvantaras.

38. Hence the creations in the different families should be understood partially for the realization of their details and proper sequence.

39. A virtuous daughter of Daksa is well-known by the name Suvratā. She was the most excellent of all the daughters and was the eldest daughter of Vīrinī.

40. The father took his daughter of Brahma. Vairāja (i.e. Brahma), was seated there attended upon by Dharma and Bhava.

41-44a. Brahma spoke to Daksa who was seated near Bhava and Dharma. This, your daughter Suvratā, will procreate four sons who will be splendid Manus establishing the discipline of the.four castes.

On hearing the words of Brahma, Daksa, Dharma and Bhava, the three of them along with Brahma mentally approached that girl.

Immediately that girl gave birth to four • sons similar in appearance and form to them because they were of truthful conception.

44b-46. Even as they were born, they were prepared for carrying out their duties, They were endowed with splendour, with physical bodies produced immediately and capable of experiencing and enjoying.

On seeing them born by themselves and uttering Vedic hymns, they (Brahma and others) became excited. They pulled them saying "My son, My son". Meditating upon them as born of themselves, they spoke among themselves.

47-49. "He shall take unto him as his son, the one who is similar to him in physical form, who is similar to him in physical features, size and prowess. Welfare unto you, let him take the one who is of the same complexion (as his son). Certainly, the son always conforms to the form and feature of his father. Hence, the son is equal to his father and mother in prowess".

After arriving at this argument among themselves, all of them took their respective sons.

50-54. After the Cāksusa Manvantara had elapsed and the Vaivasvata Manvantara had arrived, a son named Raucya was born to Ruci, the Prajāpati.

He who was begot of Bhūti as the son of Kavi, was named Bhautya.

In the Vaivasvata Manvantara two Manus were born of Vivasvān-.

One is well known as Vaivasvata Manu and the other is reputed as J§āyarna.

/ "" The learned lord Vaivasvata Manji should be known as -tke-**soiLjQf**_.Saihjñā. Another (fet-ivasvctta^Mānu is remembered as the feon of Sjyvarnā.

Those Sāvarna Manus, the four born of great sages, have equipped themselves with the power of penance. They will be persons achieving all their tasks as Manus in their respective future Manvantaras.

55-56. In the first (future Manvantara) three groups of Devas will be born when Merusāvarni[1], the son of Daksa, is the Manu. They will be Paras, Marīcigarbhas and Sudharmans. Each group consists of twelve Devas. Those noble-souls have all been born in the Vaivasvata Manvantara as the sons of Rohita, the Prajāpati, the son of Daksa. They will be the future groups of Devas.

57. Aiśvara, Vāku, Varhśa, Rāhu and (the other eight) ***Grahas*** (planets) should be known as Paras. Understand the others.

58-59, The following are the twelve Marlcis viz.— Vājipa, Vājijit, Prabhūti, Kakudmī, Dadhikr~van, Vipakva, Pranita, Vijaya, Madhu, Utathya and two Uttamakas (?).

I shall mention the Sudharmans by name. Understand them.

60-61. Varna, (?) Athagarvi*, Bhuranya, Vrajana, Amita, Asita, Dravaketu, Jambha, Aja, Śakraka, Sunemi and Dyutaya. The Sudharmans are glorified thus. Then their Indra will be the future one named Adbhuta.

62-64a. This (Adbhuta) is Skanda, the son of Pārvatī (otherwise known as) Kārttikeya and Pāvaki. The seven sages in the Rohita Manvantara are Medhātithi of the family of

1. VV. 55-65 give details of the office-bearers, gods, sages etc. of Meru-Sāvarni who is otherwise known as Daksa-Sāvarni. Cf. VP. III.2.20-23. Our text gives more detailed information about these categories or groups of office-bearers than in VP.

•Aṅga and Viśva as per Vā. P. 100.64.

Pulastya, Vasu of the family of Kaśyapa, Jyotismān of the family of Bhrgu, Dyutimān of the family of Aṅgiras, Vasina of the family of Vasistha, Havyavāhana of the family of Atri and Sutapas of the family of Pulaha.

64b-65. The following are declared as the nine sons of the first Sāvarni:—Dhrtiketu, Dīptiketu, Śāpa, Hasta, Nirāmaya, Prthuśravas, Anlka, Bhūridyumna and Brhadyaśas.

66-68. In the tenth recurrence of Manvantara, the Manu will be the second Sāvarni[1], the son of Dharma. In that future Manvantara, there will be two groups of Devas namely Sudhāmans and Viruddhas.

All of them are effulgent and they equally number a hundred. The hundred Prānas mentioned by the Sages in Purusa will be the Devas (during the reign) of the Manu, the •son of Dharma.

69-7la. Their Indra, it is said, will be the future learned Śānti.

The seven great sages will be the glorious Havismān of the family of Pulaha, Suklrti of the family of Bhrgu, Apomūrti of the family of Atri, Apava of the family of Vasistha, Apratima of the family of Pulastya, Nābhāga of the family of Kaśyapa -and Abhimanyu of the family of Aṅgiras.

71b-72. It is proclaimed that the following will be the ten sons of Manu :—Suksetra, Uttamaujas, Bhūrisena, Vīryavān, Śatānīka, Nirāmitra, Vr?[a]sena, Jayadratha, Bhūridyumna and Suvarcas.

73-76. In the eleventh Manvantara of the third .Sāvarna, the groups of Devas will be the following three, namely Nirvānaratis, Kāmagas (? Vihaṅgama in Verse 75) and Manojavas. These three sets of noble-souled Devatās are well-known. Each of those groups of heaven-dwellers consists of thirty Devas. The thirty days of the month, the poets know, as the set of Devas named Nirvānaratis and the thirty nights are

1. Although the specific name of this second Sāvarni is not mentioned here, it is Brahma-sāvarni. vide verse 81 below. VV. 66-81 stale the names of groups of gods, sages etc. during this tenth Manu Period. In V. 81 this .Manu is called Prājāpatya (i.e. Brahma-sāvarna).

Vihaṅgamas (Kāmagas)'. Manojavas who had been mentioned **as** the third set of Devatās will be the Muhūrtas. Thus the Devas have been recounted.

77. These are remembered as the future mental sons of Brahma. Their Indra is Vrsa by **name.** He will be the future king of Suras.

78-81. Understand their seven sages too being recounted: They are Havismān oT the family of Kaśyapa, Vapusmān of the family of Bhrgu, **Aruni** of the family of Atri, Nāga of the family of Vasistha, Pusti who should be known as belonging to the family of Aṅgiras, Niścara of the family of Pulastya and Atitejas of the family of Pulaha.

The Devas in the eleventh Manvantara (have been, mentioned). The nine sons of the Sāvarna of Prājāpatya (i.e. Brahmasāvarna) are Sarvavega, Sudharma, Devānīka, Purovaha, Ksemadharma, Grahesu, **Adarśa,** Paundraka and Maru.

82. In the twelfth Manvantara Marni **will** be Rudra's son. **The** fourth Sāvarna will be Rudrasāvarna.[1] Listen to the Devas during his Manvantara.

83-85A. The future Devas (of this Manvantara) are-said to be of five groups. They are Haritas, Rohitas, Sumanas, Sukarmans and Sutāras.

The following ten are remembered as Haritas viz. Vidvān,. Sahasrada, Parvata, Anucara, Apārhśu Manojava, Ūrjā, Svāhā, Svadhā and Tārā.

85b-86. The following ten Devas are remembered as-Rohitas viz. Tapa, Jñānī, Mrti, Varcas, Bandhu, Rasa, Rāja, Svarnapāda, Pusti and Vidhi.

87. Those thirty-three Devas who have already been mentioned, beginning with Tusita, should be known as Sumanas.

Understand the Sukarmans: They are Suparvā, Vrśabha, Prsta, Kapi, Dyumna, Vipaścit, Vikvama, Krama, Vibhrta and Kānta. These Devas are-Sukarmans.

1. VV. 82-95a state the names of Saptarsis,. Devas, etc. under the-twelfth Manu Rudra-Sāvarna (-Sāvarni).

88-90, Understand the Sutāras: They are Varsa, Divya, Añjittha, Varcasvl, Dyutimān, Kavi, Śubha, Havi, Krtaprāpti and Vyāprta the tenth. The Devas called Sutāras have been glorified with their names.

91-93. The highly glorious Rtadhāmā should be known as their Indra. The following are the seven,sages of great achievement during the Manvantara of the last of seven Sāvarnis viz.—Dyuti the son of Vasistha, Sutapas belonging to the family of Atri, Tapomūrti belonging to the family of Aṅgiras, Tapasvī of the family of Kaśyapa, Tapodhana of the family of Pulastya, Taporati of the family of Pulaha and Tapodhrti who is the seventh among them and should be known as belonging to the family of Bhrgu.

94-95a. The following are the sons of the twelfth Manu viz.—Devavān, Upadeva, Devaśrestha, Vidhūratha, Mitravān, Mitrasena, Citrasenā, Amitrahā, Mitrabāhu and Suvarcas.

95b-96. In the- future Raucya Manvantara, which is the thirteenth Manvantara,[1] only three groups of Devas have been mentioned by Svayambhu (Brahma). All those noble souls are the mental sons of Brahma.

97-100.. Sutrāmans and Sudharmans, Sukarmans, these three are mentioned as the future groups of Devas who will imbibe Soma juice ***(Somapāyins).***

Of them, the sutrāmans are three. They are the thirty-three Devatās who should be worshipped separately by the ***Yājñikas*** (people who perform Yajñas). Understand that they are to be worshipped separately by means of ***Ājya*** (ghee) and ***Prfūdājya*** (ghee mixed with coagulated milk) alongwith ***Graha-Śre$fha*** (the most excellent one among the planets i.e. the Sun). The Sutrāmans (are also known as) ***Prayājyas.*** They are those who take in Ajya now. The Sukarmans are also called ***Anuyājyas*** because they are those who consume ***Prfadājya.*** The Sudharmans are ***Upayājyas.***

I. VV. 95-105 give the detailed list of Devas, Saptarsis, Manu's sons, etc. of the thirteenth Manu called Ruci. Raucya i» the name of Manvantara after Manu Ruci.

Thus the Devas have been mentioned.

101. Divaspati of great inherent prowess will become their Indra. The sons of the son of Pulaha should be known as Ruci's sons.

102-103. (The Seven Sages, in the thirteenth Manvantara are as follows) Dhrtimān of the family of Aṅgiras, Avyaya belonging to the family of Pulastya, Tattvadarśī of the family of Pulaha, Nirutsuka of the family of Bhrgu, Nisprakampya of the family of Atri, Nirmoha of the family of Kaśyapa and Sutapas of the family of Vasistha—these are the sages in the thirteenth Manvantara.

104-105a. In the thirteenth Manvantara, the following will be the sons of Manu Raucya. They will be ten (in number). They are Gitra-Sena, Vicitra, Naya, Dharma, Dhrta, Bhava, Aneka, Ksatraviddha, Surasa and Nirbhaya.

105b-107. In the fourteenth Manvantara of the Manu Bhautya, it is said that there will be five groups of Devas. The following five groups of Devas are remembered namely, Gāksusas, Pavitras, Kanisthas, Bhrājitas and Vācā-Vrddhas.

108-109. There are seven Svaras (Notes in the Gamut of Indian Music) beginning with Nisāda. Understand them as the Seven Gāksusas. The seven Sāman-Mantras beginning with ***Brhat*** are the seven Kanisthas. The seven worlds are the Pavitras and the seven oceans are the Bhrājitas. Understand those sages as Vācāvrddhas^those sages who were in the Manvantara of Svāyambhuva Manu.

All the Indras of the Manvantaras should be known as having similar characteristics such as splendour, power of penance, intellect, strength, Jearning and exploits.

110-114. These Indras overpower all the living beings in three worlds by means of their qualities (irrespective of whether the living beings are mobile or immobile. The Indras (? or Devas) are Bhūtāpavādins, Hrsjas, Madhyasthas, Bhūtavādins and the Bhūtābhavādins. The three Vedas are competent in respect to ***Pravādins*** (those who argue and expound).

The seven sages of the Bhautya Manvantara are Agnldhra **of** the Kaśyapa family, Māgadha of the family **of** Pulastya Agnibāhu of Bhrgu family, Śuci of Aṅgiras family, Śukra of

Vasisfha's family, Mukta of Pulaha's family and Śvajita who is said to be of the family of Atri.

Now listen (to the enumeration of) the sons of Manu. They are Uru, Guru, Gambhīra, Buddha, Śuddha, Śuci, Krti, Urjasvī and Subala. These are the sons of Bhautya.

115-116. These four Sāvarna Manus are the sons of Brahma. A son of Vivasvān is (also) called Sāvarna Manu.

The Manus Raucya and Bhautya are considered to be sons (or descendants) of Pulaha and Bhrgu.

During the reign of Bhautya[1] the Kalpa will shortly be completed.

Sūta said:

117-120. When all the Manvantaras pass by at the end of many Gaturyugas, when everything is annihilated it is called ***Samhāra.*** At the end of Manvantara all these (?) seven Devas of the family of Bhrgu (?), after enjoying the period of seventyone Caturyugas while being stationed in the three worlds (pass away too).

When the Manvantara passes by along with the ***Pitrs*** and Manus, the entire space of the three worlds will be devoid of support.

The splendid abodes of ***Sthānins*** (the super-human beings presiding over various worlds) fall off on being separated from stars, constellations and planets.

121-125. After passing away, the lord of the three worlds goes over to Maharloka where the fourteen groups of Devas, Ajitas and others are present. These Ajitas are long lived ones. They are ***Kalpav&sins*** (staying alive throughout the Kalpa). They are indeed the fourteen groups of Devas in all the Manvantaras. It is reported that they go over to Janaloka along with their followers and with their physical bodies.

When the Devas have gone over to Janaloka from Mahar-Loka, when the ***Bhūtādis*** (the ***Ahamkāra*** and other prime causes

1. VV. 106-116 state the office-bearers in the regime of the last Manu Bhautya. Our text omits the name of Indra of this Manvantara. VP. III.2.41 informs us that Śuci was the Indra then. He seems to be different from Śuci, the son of this Manu (in V. 114).

of the Universe) alone remain, when all the immobile beings have come to an end, when all the ***Lokasth&nas*** (the abodes of worlds) beginning with ***Bhū*** and ending with ***Mahar*** have become void and when the Devas have gone up, it is the period when the ***Kalpavāsins*** (those who remain alive throughout the Kalpa) attain their ***Sāyujya*** (salvation).

126. After withdrawing (i.e. annihilating) gods, sages, Pītrs and Dānavas (demons), god Brahma, on visualizing the end ofhis day at the end of Yuga, verily puts an end to his creation.

127. Persons who know that the day of god Brahma terminates at the end of a thousand sets offour Yugas and that his night ends with a thousand sots of four Yugas are called the conversant ones with the day and night (of god-Brahma).

128. The ***Pratisañcara***[1] (Dissolution awd reabsorption) of all living beings is of three types viz. ***Naimittika*** (Periodical), ***Prākrtika*** (Pertaining to Prakrti) and the ***Ātyantika*** (the ultimate one).

129-131. The ***Naimittika*** reabsorption (of the living beings) is the burning at the end of the Kalpa caused by Brahma (?) It is his ***Prasarhyama*** (withdrawal and Restraint) of all beings. The destruction of ***Karanas*** (instruments and" means) of the living beings during ***Pratisarga*** (Reabsorption into Prakrti) is called Prākrta.

The dissolution due to dawning of Jñāna (Perfect knowledge) is said to be ***Ātyantika*** (the ultimate one) as it renders causes (of Sarhsāra) impossible.

At the end of his ***Prahura*** (a watch or 1/8 part of a full day) Brahma annihilates Devas, the residents of the three worlds and again starts the creation. When he is desirous of sleeping, lord Brahma annihilates the subjects.

1. After stating what happens after the day of god Brahma is over, the author explains the three types of dissolutions viz. *Naimittika* (Periodical), *Prākrtika* (Pertaining to Prakrti) and *Ātyanlika* (The Ultimate one, resulting from spiritual knowledge) vide VV. 128-132.

132. At the end of a thousand sets of ***Caturyugas,*** •when the period of annihilation of the Yuga arrives, the Prajāpati (Lord ofthe Subjects i.e. Brahma) begins to make the subjects abide in him (i.e. reabsorb in him).[1]

133-136a. Then a continued drought lasting for a hundred years takes place. On account of it, only those living beings deficient in strength or having very little potentiality on the surface of the earth become dissolved and get mingled with the dust.

The sun rises up with his seven rays for his chariot. The lord with rays of unbearable heat begins to drink water by means of his rays. As he blazes, his seventy brilliant green rays whirl again and slowly pervade the sky.

136b-140. The worldly fire burns wood and fuel along with water (when water boils-many solids are dissolved in it). Hence, when the sun takes up water, it is said that it blazes. The sun is sprinkled when there is drought (i.e. when the sun blazes water becomes vapour); when there is drought the sun has a glow. Therefore, the sun blazes with water. Seven rays of the sun that blazes in the sky sucking up water, drink water from the great ocean. Being illuminated with that intake seven suns are evolved. Then those rays that have become suns, burn the four worlds in the four directions. Those fires burn up the entire Universe.

141. With those rays, the seven suns move up and down. They blaze burning up (everything) like the fire at the close of the Yugas.

142. Kindled by the waters, those suns with thousands of rays envelop the firmament and stay on, burning the Earth.

143. Being burned by their brilliant flames, the Earth including mountains, rivers and oceans becomes bereft of moisture andj/jscidity.

144. Being restrained by those rays of the Sun, that burn brightly, that move about in a continuous series and that have variegated colours, the Earth is enveloped entirely, beneath, above and on all sides.

1. VV. 132-178 describe the deluge that pervades the universe after the completion of Brahma's day. The description is common to all Purānas.

145. The multifarious fires of the sun become expanded and augmented and then mingle with one another. They then form a single unit—a single flame.

146. It will be the destroyer of all the worlds. That fire takes a circuitous movement and enveloping the set of four worlds burns it up by means of its fiery splendour.

147. When everything mobile and immobile becomes dissolved, the Earth devoid of trees and (even) grass may seem like the back of a tortoise.

148. Everything filled with its flames blazes like a solid ball of fire. The entire universe appears like a frying pan.

149. Whatever be the animals and living beings-on the surface of the Earth or within the great oceans become annihilated and dissolved and turned into dust (ashes).

150. The continents, the mountains, the subcontinents and the great ocean—all these will be reduced to ashes by that universal fire, the soul of everything.

151. The kindled fire resorting to the earth blazes and drinks up water from the seas, rivers, nether worlds completely from all sides.

152. Increased in its dimensions, this enkindled Sarhvartaka fire, of terrible form transcends the mountains and planets and annihilates the worlds.

153. Thereafter, it breaks through the Earth and dries up Rasātala. After burning up Pātāla completely, it burns up the world of wind in the end.

154-157a. After consuming the Earth from below it burns the firmament above. The innumerable flames and tongues of that Sariivartakafire rise up into thousands, millions and trillions of Yojanas.

The excessively ignited fire burns Gandharvas, Piśācas and Rāksasas along with the great serpents. It burns entirely the globe of Bhūloka, Bhuvarloka, Svarloka and Maharloka. The horrible fire of death'thus burns the four worlds.

157b-159. When all those worlds are pervaded by the fire above and on the sides, the terrible. Samvartaka clouds rise

up. Getting the fiery splendour transmitted to it, the entire universe slowly assumes the form of a huge block of iron and shines thus. Thereafter, the terrible Samvartaka clouds rise up in the sky. They are of the size and shape of huge herds of elephants. They will be adorned with lightning streaks.

160. Some of them are dark in colour like the blue lotus, some resemble the water lilies. Some appear like Vaidūrya (Lapis Lazuli). Others resemble Indranīla (blue Sapphire).

161. Other clouds appear white like conch and jasmine flowers as well as dark like the black pigment. Some clouds are smoke-coloured and some are yellow.

162. Some clouds have a shining lustre like the colour of a donkey. Similarly, some resemble the colour of the lac exudation. Others appear like the Manaliśilā (Red Arsenic) and other clouds have the colour of doves.

163. Some clouds resemble the glow-worm. Some are like the red orpiment. Some resemble the wings of the blue jay. Clouds like these rise up in the firmament. \.

164. Some of the clouds are of the size of an excellent city. Some can be compared to herds of elephants. Some clouds shine like huge mountains. Some clouds appear like an extensive flat ground.

165. Some clouds resemble the hall of games. Some can be compared to shoals offish. The clouds have different forms. They are aweful in appearance and make terrific thundering sound.

166-169a. Then the clouds fill the entire area of the firmament. After that, these clouds, producing terrific rumbling sound group themselves in seven, identifying themselves with the- Suns, and they extinguish the fire. Then those clouds shower rain in huge torrents. They destroy'the whole of extremely terrific and inauspicious fire. With the waters so profusely showered, the universe becomes filled up with it. With its splendour attacked and subdued by the waters, the fire enters into the waters.

169b-173. Drenched by the shower, the fire is subdued and destroyed. The clouds arising from those fires permeate the entire universe with huge torrents of water-currents. Urged by

the self-born Lord, they fill this universe with currents of water. Other clouds attack the seashore with huge columns of the downpour. A vast expanse of the ground including mountains, continents and the intervening spaces, being (as if) swallowed up, stand submerged in water. Then the water from the sky falls down on the Earth. A violent wind of terrible nature envelopes it all round in the sky. When everything mobile and immobile becomes dissolved and destroyed in that single terrible vast expanse of water, when thousand ***Catur-yugas*** are completed it is said that the Kalpa has come to a close.

174-178. When the world is covered by ***Ambhas***[1] (water), learned men say that it is ***Ekārnava*** (a general inundation of the sea). When the fire is destroyed, when everything is blinded, nothing is observed clearly whether Earth (land) or water, Ether or wind. AH the products of Earth and the waters of the ocean as well as ***Daivyas*** (those of celestial origin) become entirely immobilised. Without any movement they attain the state of a single unit and are designated as ***Salila*** (water). Then that ***Salila*** is remembered as one devoid of to and fro movement.

That water which is called ***Arnava*** (ocean) covers this Earth. The word ***Bhā*** is used in ***Vyāpti*** (pervasion) and ***Dipti*** (illumination). This water pervades the entire mass of ashes and becomes illuminated. So it is called ***Ambhas.***

179-181. The root ***ar*** (i.e. r) is used in the sense of multiplicity and quickness. In that single expanse of Sea ***(Ekārnava)*** the waters are not quick (i.e. they are stationary). Therefore they are ***Naras.***

When a day of Brahma consisting of a thousand ***Catur-jiugas*** passes by, the universe becomes ***Ekārnava*** for an equal period of time. Then all the activities of Prajāpati cease.

Thus when everything mobile and immobile is dissolved and destroyed in that single vast expanse of sea, Brahma becomes an entity possessing thousand eyes and a thousand feet.

1. Our author is fond of giving etymologies some of which are funny, vide the etymologies of *ambhas* 'water', *salila* 'water', *aryava* and *Nara.*

182. The first Prajāpati (creator) who is expressly **declared** as a Person in the form of the Trayī, i.e. the three **Vedas,** is one with thousand heads, thousand feet, thousand arms **•nd a** gracious disposition.

183. He has the brilliant complexion of the Sun. He is the protector of the Universe. He is unparalleled, the only one (without a second), the first, quickly overpowerer (of the mighty), a cosmogonic power (lit. born of a golden egg), the Supreme Person, the great one. It is recited (in the scriptures) that he is beyond the quality called Rajas.

184. At the end of the thousand sets of four Yugas, when all space is flooded with water on all sides, the lord becomes desirous of sleep. As he does not wish for light, he creates the Night.

185-188. When all the subjects (creatures) of the four types (i.e. ovoviparous, born of sweat etc.) are dissolved in him and lie within him, the seven sages see that Noble-souled Kāla (God of Time—God of death). These seven sages have acquired (divine) vision due to penance and they have reverted to the Janaloka. They are the noble souls beginning with Bhrgu and their characteristic features have already been explained. They can see with their eyes, the seven worlds beginning with Satya. During the period of the nights of Brahma they always see Brahma.

The seven sages see Kāla who sleeps during his night. Since he abides beyond the Kalpas he is cited as ***Ādya*** (the Primordial one).

189-190. He is the creator of all living beings repeatedly during the beginnings of Kalpa. Lying down thus, the Prajāpati of great splendour takes up everything and keeps it within himself. He, the maker of all, stays in the waters of the single vast expanses of the Sea in darkness during the night.

191. When the Night comes to a close, Prajāpati wakes up. He becomes induced with a desire to create. He then once again applies his mind to the activity of creation.

192-196. Thus, when Prajāpati becomes calm after creating everything including the worlds, when the ***Naimittika*** (periodic or occasional) dissolution pertaining to Brahma occurs,-

it is remembered that all living beings get separated from their bodies.

When all the living beings are burnt by the rays of the Sun, when the excellent Devas, sages and Manus (are submerged) in that watery flood, all those living beings beginning with the Gandharvas and ending with the Piśācas, perish too.

Those that are not burned up resort to Jana-Loka (world) at the beginning of the Kalpa. The living beings of the lower strata of animals and those beings. that have fallen into the hell—all those become burned up. All of them will be rid of their sins. As long as the universe is flooded by water, those beings too become submerged in water.

197. When the night becomes dawn, all those living beings are born again from Brahma of unmanifest source of origin.

198. The Sages, the Manus and the four types of living beings—all these are born again. It is mentioned that even, those Siddhas do have birth and death.

199. Just as the rising and setting of the Sun in this world happens regularly, so also (it should) be remembered that the birth and death of all living beings are happening; regularly.

200-203. The re-birth after the annihilation of all living beings is called ***Samsāra.***

After the rainfall, all the immobile beings (i.e. trees etc.) are reborn (i.e. germinate and grow). In the same manner alt the subjects regularly (take their origin) in every Kalpa.

Just as the. different seasons, the various characteristic features of the seasons do manifest themselves in various forms in their due order, so also are the different happenings in the course of the days and nights of Brahma. All the living beings mobile and immobile enter Brahma, the Prajāpati, the lord of Time in the process of dissolution. They come out of him at the time of creation. He .is the great lord of great Yogic power.

204. He is the creator of all living beings repeating the process at the beginnings of Kalpas. The great lord is both manifest and unmanifest. To him belongs this entire Universe.

205-207. (Partially defective Text). It is he by whom the waters are at first -created, the waters that reach the surface of the Earth along the path taken before. They go back again along the same path to the heaven. Thus they go up and down, due to the Sun. In t&e same manner, human beings go up and down, due to the^r auspicious and inauspicious activities. They move about here <and there in the course of their transmigrations from body to body.

There are Devas, Manus, Lords of Subjects and Siddhas who reach heaven. It is on being evolved and created by them that the virtuous beings take their birth (in the various species) in accordance with their fame.

208-209. Henceforth, I shall recount the time of ***Ābhūta-samplava***[1] (the annihilation of all living beings). The Manvantaras that are yet to be, have been explained, O Brāhmanas, by me, along with the creations of subjects and also along with the Devas. Altogether there are fourteen Manvantaras and they extend to a period of a thousand ***Caturyugas.***

210. When two thousand ***Caturyugas*** are completed it is called Viśesa Kalpa (? Special Kalpa). This should be known as the day of Brahma under its calculation.

211. A ***mātrā*** has been made equal to a ***Nimesa*** (winking of the eye) by a person at leisure. Fifteen winkings of human eyes make one ***Kāffhā.***[1]

212. (Defective Text) (?) Nine winkings make a Ksana or five winkings make one ***Ksana.*** Twenty winkings make one Kāsthā. Three ***Kāsfhās*** make one ***Prastha*** (?). Seven ***Prasthas*** make one ***udaka*** (?). One more (i.e. Eight Prasthas) make one ***Lava.* (?)***

213. It should be known that thirty ***Lavas*** make one ***Kali.*** Thirty ***Kalās*** make one ***Muhūrta.*** Thirty ***Muhūrtas*** make one day and night. This is the position.

214. One day and night consists of more than six hundred ***Kalas*** (30 x 30=900). These should be known in accordance with the movements of the moon and the Sun.

1. The units of time are re-stated here to give the idea of the time of *Ābhūta-samplava.*

• Prob. "Lava" meaning -A Lava consists of five Ksanas*.

215-216. (?) Fifteen ***Nimesas*** make one ***Kāsphā.*** Thirty ***Kāsfkās*** make one ***Kalā.*** Thirty ***Kalās*** make one ***Muhūrta.*** (According to another calculation) ***Kalā*** is remembered as one tenth of a ***Muhūrta.*** Fortyfive ***Kalās*** make what is termed as one ***Muhūrta.*** Thus ***Muhūrtas*** and ***Lavas*** are reckoned by those conversant with measurements.

217. In the same manner thirteen ***Palas*** of water constitute a ***Jalaprastha*** according to Magadha reckoning.

218-219. Four ***Prasthas*** filled with water make one (?) ***Nālikoccaya.*** It contains four holes totally extending to four ***Aṅgulas.*** Each hole is as big as a ***Māsa*** of gold (?) During, the days when day and night are of equal duration two ***Nālikas*** (a period of twentyfour minutes) make one ***Muhūrta.*** This calculation is always in accordance with the peculiar movement of the Sun.

220. What is mentioned as a day having more than six hundred ***Kalās*** should be known as human day. The stellar day comprises- ten more.

221. This is remembered as a year according to ***Sāvana*** calculation and this constitutes one day and night according to divine reckoning.

222-224. Months, ***Ayanas*** (transits of the Sun) and years should be calculated on the basis of this day. The knowledge and terminology is based on that. The measure of the digits is mentioned as ***Kalā.*** What is mentioned as one day of Brahma consists of a crore, twenty lakhs and ninety thousand tiays according to the calculation of the Devas.

225. On learning this the sages (become) surprised. They considered it wonderful. Then they sought the knowledge regarding the division of the number of days.

The sages said :—

226. We wish to hear the measurement and calculation according to human reckoning. Let it be brief with very few letters and words. Human calculation alone is in accordance with our opinion.

227. On hearing their requests, the wind-god engaged in what is beneficial to the worlds, said succinctly as follows

He could do it because he is endowed with divine power of vision.

228. "The night and day (of god Brahma) have been recounted before. I shall calculate the number of days in a year through mundane measure and mention the extent of duration at the close of a day of Brahma.

229-231. Four hundred and thirtytwo crores eight million nine hundred and eighty thousand human years (432808OPOO years). This is the period of extent of the period of annihilation. It has been so calculated by the Brāhmanas.

When all the worlds are burnt-down by the seven suns all the four types of creatures get merged in the Mahābhūtas (Great Elements).

232-236a. When the world is flooded with water, when, everything mobile is dissolved and destroyed, when the activity of annihilation is concluded, when Prajāpati becomes quiescent, when there is no light, when everything is burnt down and enveloped in the nocturnal darkness and when it is presided over by Īśvara—that is the time when a vast expanse of Sea comes into being. The extent of duration of the vast expanse of Sea is as much as that of the day of the lord. The night is the period when there exists the Salila (motionless water). The period when it recedes is remembered as the daytime.

His days and nights come one after the other successively. The day and night of the lord is remembered as ***Abhūta samplava.***

236b-238. It is called ***Ābhūta-samplava*** because whatever living beings there are, whether mobile or immobile in the entire range of the three worlds become merged in the ***Bhūtas*** (Elements).

All the subjects, of the past, present and future get merged like this.

Divine calculation ha? been reckoned as subservient to ***Parārdha*** (the number one followed by seventeen zeroes). The ultimate longevity is declared as extending to twice the period (of Parārdhas)

239. This much is the period of existence of Aja, the

Prajāpati. At the close of existence there is the ***Pratisarga*** (Reabsorption) of Brahma, the Paramesthin.[1]

240. The burning wick of the lamp becomes extinguished by a violent gust of wind. In the same manner Brahma becomes quiescent due to ***Pratisarga.***

241-243. Brahma gets merged in Mahat etc., the great Iśvara, created by himself. This Mahat gets merged in Avyakta. Thereafter, the Gunas (Sattva, Rajas and Tamas) regain their equilibrium :

Thus ***Ābhūtasamplava has*** been recounted unto you by me. This withdrawal by complete washing with water is a periodic ***{Naimittika)*** reabsorption carried out by Brahma. It has been briefly recounted. What eke shall I describe unto you ?

Ifany one retains this always or listens to this frequently or glorifies this or describes this, he shall attain great spiritual achievement.

CHAPTER TWO

*The Description of the City of Śiva**

Vāyu said :—

1. Special holy rites have been duly performed by persons of acute discernment and of extraordinary habits and practices, with the residue of what is consigned to the sacred fire in the form of ***Homa*** and also with other things.

2-5. Along with the Devas, those persons stay behind as the residents of the world called ***Mahar.*** Fourteen Manus who cause increase in reputation have been glorified. Devas, Sages, Manu and Pitrs of the past, present and future

1. VV. 239-243 describe what happens when the life of god Brahma terminates.

2. Although the title of the chapter leads to believe that it must be a description only of Śiva-loka (the region of Śiva), it is a description of *Bhuvana-koia* or different regions (Iokas) constituting the universe. Siva's region comrs at the end.

who have been recounted, are mentioned by me as persons of the past who had resorted to ***Maharloka,*** along with Brāhmanas, Ksatriyas, Vaiśyas and other virtuous persons accompanied by the Devas. They are accompanied by persons with ***Śraddhā*** (faith and composure of mind) who perform (holy rites etc.) in the same manner (as is expected) and who are not arrogant. They closely adhere to the religious rites of four castes and stages in life as ordained in the Śrutis and Smrtis. When the Manvantaras come to a close, they retire from their authorized offices.

The Sages said :—

6-7. "O Wind-god what is established there in that world which has been mentioned as ***Maharloka*** by you ? What thing has been laid down there among the rites to be carried out in very world."

The wind-god conversant with the ***Tattva*** (reality) :spoke the (following) sweet words in accordance with the facts :—

Viyu said :—

8. "Only fourteen ***Sth&nas*** (abodes) have been created by the great sages. They are those that are called Lokas[1] (Worlds) where men stay.

9. They say that Seven of them are ***Krtas*** and Seven are ***Akrtas.*** The seven worlds beginning with Bhūh and ending with Satya are the Krtas.

10. The ***Akrtas*** are only seven. They are the abodes that are Prākrtas (evolved by Prakrti). These ***Sth&nas*** have been

1. VV. 8-46 describe the seven worlds viz 1. Bhūr, 2. Bhuvas, 3. Svar, 4. Mahar (in details) 5. Jana, 6. Tapas and 7. Satya. These seven are called *krtas.* The location of 1-4 is (1) The earth, (2) The space between the earth and the sun, (3) The space between the sun and Dhruva (The Polar Star) •(4) the space between Dhruva and Jana-loka is Mahar-loka (V V. 39-40). VV. 22-25 explain the terms jfana-loka (causing birth of people like Manu), *Tapas* (Region for performers of Penance) and *Satya* (= *SaUāmātra,* - of pure existence, the region of Brahma).

The intervening verses state who stay in each of these *lokas* (regions).

created as holding fast to- the ***Sthānins*** (Persons presiding over the ***Sthānas),*** created along with them.

11-12. The Earth, the firmament, the heaven and what is remembered as ***Mahar***—these four ***Sthānas*** are remembered as ***Āvarnakas (? Āvaranakas*** : 'Sheaths of the worlds'). It is said that they are teeming with excellent abodes and some are without them. Those that are ***Naimittikas*** (evolved by a cause), remain, steady till ***Ābhūtasamplava*** (annihilation by merging into the Bhūtas i.e. Elements).

13. Jana, Tapa and Satya—These three worlds are ***Ekintikas*** (exclusive ones). They remain steady till the ***Prasam-yama*** (Ultimate Re-absorption).

14-16a. I shall clearly recount these seven ***Sthānas.*** The ***Bhūrloka*** is the first among them. ***Bhuvah*** is remembered as the Second. This should be known that ***Svar*** loka is the third one. ***Mahah (Mahar)*** is remembered as the fourth one. ***Jana*** is the fifth world. ***Tapah*** is considered as the sixth one. ***Satya*** is the Seventh world. Beyond that there is absence of light. ~~"

16b-19. Formerly, at the utterance of the word ***Bhūh*** the ***Bhūrloka*** was evolved. When the second word ***Bhuvah*** was uttered the firmament was evolved. When the third word ***Svah*** was uttered the heaven manifested itself. Brahma evolved the Universe by means of these three ***Vyāhrtis*** (Utterances). Therefore ***Bhūh*** is the terrestrial world; the ***Antarik$a(*** firmament is declared as ***Bhuvah. Svarloka*** is heaven. This is the conclusion arrived at the Purāna (literature) .

Agni (the fire-god) is the overlord of the ***Bhūta*** (i.e. that which has come into existence). Hence, he is remembered as- ***BhŪtapati.***

20. Vāyu (the wind-god) is the overlord of ***Bhuvah.*** Therefore Vāyu (is called) ***Bhuvaspati.*** Sūrya (the sun-god) is the overlord of heaven. Therefore, Sūrya (Sun) is called ***Divaspati.***

21. Due to the utterance of ***Mahar*** the ***Maharloka*** came into existence. The abode of the Devas whose tenure of office has come to an end is there.

22. ***Jana*** is the fifth world. It is from it indeed that ***Jonas*** (people) are born. (It is called) ***Jana*** because it causes the birth of the subjects Svāyambhuva (Manu) and others.

23-24. Svāyambhuva and others who have been glorified before perform penance in this Kalpa in this world. (Therefore that world) is called ***Tapas.*** Rbhu, Sanatkumāra and others have sublimated their sexual urge. Therefore, that world is called ***Tapas.*** Or there are persons there who have sanctified themselves by means of penance. Therefore that world is called ***Tapas.***

25. The word ***Satya*** is that of god Brahma. That is remembered as sattāmātra (Pure Existence alone). Hence, Brahmaloka is Satyaloka. It is the Seventh world. It is very lustrous.

26-28. All the Devas, Gandharvas, Apsaras, Yaksas, Guhyakas along with the Rāksasas, Bhūtas (spirits, goblins), Piśācas (Ghosts), Nāgas) along with human beings—all these reside in ***Svarloka,*** Maruts, Mātariśvans (These two are Wind-gods), Rudras and Aśvinīdevas are the residents of the Earth. The persons who do not have any (permanent) abode have the ***Bhuvar-loka*** (as their abode).

Adityas, Rbhus, Viśvedevas, Sādhyas and Pitrs are heaven-dwellers.

29. The sages Aṅgirases resort to the ***Bhuvarloka.*** Those persons i.e. the Devas who reside in the constellations and planets are (called) ***Vaimānikas.***

30-31. (7) Those beginning with Śukra and ending with Cāksusa who have already passed away resort to the ***Bhūrloka (?) (svar-loka)***. They are sanctified mutually and they begin by means of ***Tanmātras.***

Mahar is the fourth among the worlds. They stay in that world throughout the Kalpa (or those who stay throughout the Kalpa reside in that world). Thus these worlds evolved out of the utterances of Brahma have been recounted in their order.

32. The worlds having ***Bhūrloka*** as the first and ***Mahar*** as the last, are proclaimed thus. Those seven Sūryas (at the time of ultimate dissolution) burn all those worlds by means of their flames.

33-34. Marīci, Kaśyapa, Daksa, Svāyambhuva, Aṅgiras, Bhrgu, Pulastya, Pulaha, Kratu and others—these are all

Prajāpatis. They remain there along with Rbhus etc. They are devoid of possessions and the attitude of "My-ness". They have sublimated their sexual urge. Rbhu, Sanatkumāra and others are the sages called Vairājas (? free from passion (or Sons of Viraja—Prajāpati).

35-37a. (Defective Text) The sixth world viz. ***Tapas*** is the world remembered as the place causing return of all the fourteen Manus in the course of Manvantaras including those of Sāvarnas.

Then it is said that they retain in their soul their Yogic power, the power of penance and inherent Sattva quality and return to the sixth world on account of the reverse process (i.e. Reabsorption and withdrawal) .

37b-39. ***Satya*** is the seventh world. It is the world for those who never return along the path (traversed by them i.e. those who are on the way to their dissolution, Brahmaloka with its characteristic feature of ***Apratighāta.*** (Absence of repulsion and hindrance) has been recounted.

Bhūrloka is declared due to its measure of rotation. The distance between the Earth and the Sun is the firmament and it is remembered as ***Bhuvarloka.*** The distance between the Sun and Dhruva is remembered as ***Divah*** the heavenly world.

40. The space between Dhruva and the Jana Loka is called ***Maharloka.***

All the seven worlds have been explained. I shall mention their ***Siddhis***-(Spiritual achievements).

41-43. All those who reside in the ***Bhūrloka*** subsist by eating food-grains and imbibing juices.

All those who are in the ***Bhuvarloka*** and ***Svarloka*** are ***Somapis*** (imbibers of Soma juice) and ***Ājyapās*** (those who drink ghee). Those who resort to the Maharloka and stay in that fourth world have, it should be known, the mental achievement •of five characteristics.

Everything that they desire mentally is produced instantly. These Devas worship mutually by means of all kinds of ***Tajñas.***

44-45. These Devas are of the past, present and future. The first and the last are indicated through the present.

When the group of Devas goes beyond ***Tapas*** (world) their relationship also recedes. Their ***Siddhi*** (achievement) is mental (even when) their tenure of office ceases.

46. Their mental achievement should be known as very pure on account of mutual interaction.

The four worlds have been recounted and the details of ***Jana*** too, O Brāhmanas, have been mentioned by me. I shall repeat it once again for your sake."

Vāyu said :—

47-48. "Marici, Kaśyapa, Daksa, Vasistha, Aṅgiras Bhrgu, Pulastya, Pulaha, Kratu and others—Formerly these are born here mentally from god Brahma.

49-50. Thereafter, they establish the subjects and resort to ***Janaloka***[1] itself. On those occasions of burning at the end of Kalpas, when the worlds beginning ***with Bhūh*** and ending with ***Mahar*** are pervaded by fire completely, the flames of the Samvartaka fire overlap them along with the ***V&sanās*** (impressions of activities etc.)

51. All those groups (of Devas) Yama and others who reside in ***Maharloka*** resort to ***Janaloka*** itself when the ***Maharloka*** is ablaze and "burnt up.

52. All those who are the inhabitants of that place are persons with subtle bodies. These (Yama and others) acquire the same ability or equal potentiality as the inhabitants (of ***Janaloka)*** and they are equipped with a physical form similar to that of those persons.

53-57. They move about in the ***Janaloka.*** The Samvarta fire sweeps over the Universe.

When the night of Brahma whose source of. origin is the unmanifest one, dawns, at the beginning of the day, they are

1. In VV. 47-68, Vāyu describes how gods etc. resort to Janaloka when Maharloka suffers from the samvartaka fire at the end of the world. He states how the time is endless; and how in the same process of the same gods, sages etc? taking re-incarnation time continues (ad infinitum).

born as before in the same order. All those ***Sādhakas*** (Aspirants after spiritual attainment) beginning with Svāyambhuva and ending with Marlci are born like that. They are Devas and on their passing away the Yāmas and others are successively born as the younger brothers of Prajāpati. The earlier ones are born earlier and the later ones later. In the family of the Devas the Devatās are remembered as seven ***Sambhūtis*** (Births). These seven Sambhūtis are born along with the Kalpas and they have passed away. Three others yet remain. **All** of them are in the same order (or successively) reborn.

58-61. They have these repeated rapid successive births ten times. All these Ganas (groups) perceive transience in the ***Bhāvas*** (all created things). Due to the force of inevitable future as well as that of their meritorious reputation, all of them as well as the gods staying here resort to Vairāja. They go to him after forsaking the worlds. Thereafter, in the course of this period, the ***Tapasvins*** (sages) who are ***Nityamuktas*** (eternally free i.e. those who have attained salvation) are born in their race at the instance of Dharma. After being born here they fill those ***Sthānas*** (abodes).

62-63. (The ***Sthānas*** may be concerning) the states of Devas, Sages and human beings.

Thus all the groups of Devas take repeated births, ten times and when they resort to ***Vairāja Lokas*** (the regions of Brahma), they stay there for a period of ten ***Upaplavas.*** (Secondary dissolutions). As the Kalpas come to a close, they stay there in the Vairājaka and again revert to Brahmaloka in their due order of priority.

64-66a. When a Kalpa of Vairājaka (i.e. pertaining to Brahma) passes by in the world of Brahma, the Vairāja (? Brahma) allots the ***SthSna*** in the ***Avyakta*** (Unmanifest one) Thus they (Devas etc.) in accordance with the posteriority and priority obtaining in the "Brahmaloka resort to the ***Vairājalokas*** after going and returning ten times.

66b-76. Thus thousands of Deva Yugas have passed by. It is impossible to recount all details in the proper order of sequences of those persons who have attained death in the world of Brahma along with the sages. This is because Time is

without a beginning and it is difficult to count everything completely. It is so. There is no doubt in it. It has been mentioned by me as it exists.

On hearing this statement, the sages became worried with doubts. They said to Sūta who was conversant with the Purānas, who had great intellect and who was a disciple of Vyāsa.

77-79a. They abide in the body of Brahma from which it is impossible to return. After reaching that world full of meditation, they attain the Supreme Bliss of Brahman.[1] Thereby they gain immortality.

Brahmaloka is mentioned as existing beyond and over the Vairāja worlds at a distance of six times, (their extent). It is the place where Brahma, the ***Purohita*** (one who has been put incharge beforehand) stays.

79b-83. All of them are ***Pranavātmans*** (those who have fixed their souls in the mystic syllable Orhkāra). They exist with clarity and purity of intellect. After realizing the Supreme Bliss of Brahman, they attain ***Amrtatva*** (immortality). They are never overwhelmed by the ***Dvandvas*** (pairs of mutually conflicting apposites such as heat, cold, happiness and sorrow etc.). They are devoid of three Bhāyas (states of existence such as Past, Present and Future). Those persons of great spiritual prowess and splendour are on a par with god Brahma except his power of overlordship. They are endowed with majestic lustre (Prabhāva). ***Vijaya*** (Victory) ***Aiivarya*** (divine faculties of omnipotence etc.), ***Sthiti*** (continuous Existence), ***Vair&gya*** (non-attachment) and ***Darśana,*** (Vision) . All those denizens of the world of Brahma attain the goal of non-return to Samsāra (i.e. ***Moksa)*** along with Brahma and Devas.

At the advent of ***Pratisañcara*** (Re-absorption into Prakrti), during the end of Tamas (darkness) they cease all their activities. Those learned persons are then in an enlightened

1. VV. 77-89 descibc the condition of the persons who reach *Satya (= Brahma) Loka.* This Purāna supports the state of Liberation described in Brahma Sutras IV. 4.17-21 in that the Liberated soul has all the advantages and specialities of Brahma except his power to create the world etc (vide VV. 80-83).

state. They are ***Ksanadarśins*** (persons who observe the momentary nature of the world). All of them get merged in the ***Avyakta*** (the Unmanifest one) .

84. Thus the Devas and Sages partake of i.e. worship the ***Satra*** (the sacrificial session in the form of) Brahman. The ***Satra*** i.e. Brahman is eternal ***(Sanitaria),*** immortal, resplendent, over-existent, imperishable and immutable.

85. They are ***Ūrdhvaretas*** (those who have sublimated their sexual energy). They do not have anything which can slay them again (i.e. they are deathless). Their faith evolved by rerjeated holy rites is indicated in the Vedāntas (Upanisads etc.).

86. There, they engage themselves in the practice of Yogic union (with the Supreme Brahman). They worship the highest goal. They abandon their physical body, the cause of all sins and proceed ahead for their immortality.

87-89. They are devoid of passionate attachment. They have conquered their anger. They are rid of delusion. They are truthful in speech. They are calm and tranquil with their minds in concentration. They are compassionate. They have conquered (i.e. controlled) their sense organs. Those who have attained the identity with the Brahman, are remembered as pure persons above (defiling) contacts. Those ***Viras*** (heroic persons i.e. those who realized Brahman) who have burnt their sins by austerities unconnected with lustful desires, will attain the worlds from which they shall not • fall off. They are remembered as persons of immeasurable (infinite) happiness'.

This is the divine region of Brahman. It is superbly resplendent in the most exalted firmament. After attaining it along with Brahma, the ***Atnaras*** (Immortal beings) cease to be worried and sorrowful (i.e^ attain the ***Moksa*** stage)".

The sages enquired :

90-91. "What shall be the ***Parārdha ?***[1] What is it that is called ***Para*** ? We wish to know this. O excellent one, mention that to us."

1'. VV. 90 ffgive the units of time to tell about the life-span of god Brahma. The technical terms of numerals in VV. 100-103a are worth noting.

Sūla replied :—

Listen from me to the reckoning of ***Parārdka*** as well as ***Para.***

92. The main numbers are one, ten, hundred and thousand. All numbers till thousand should be understood. Ten ***Sahasras*** (thousands) make one ***Ayuta.***

93. One hundred thousand is mentioned as ***Niyuta*** by learned men. Ten times a hundred thousand is called ***Prayuta.***

94. An ***Ayuta*** of ten thousands is called a crore*. Ten ***Kofis*** (crores) make one ***Arbuda.*** They know that a hundred ***Kofis*** make one ***Abja.***

95. Learned men say that a thousand ***Kofis*** make a ***Kharva.*** They know that ten thousand crores make a ***JVikharva.***

96. A hundred thousand ***Kofis*** make what is called ***Śańku.*** A thousand of thousand ***Kofis*** is called ***Padma.***

97. A thousand thousand ***Kofis*** multiplied by ten, is called ***Samudra (***or ***Jaladhi)*** by persons well-versed in reckoning.

98. A hundred thousand multiplied by a thousand' ***Kofis*** is called ***Antya.*** A million multiplied by a thousand crores is called ***Madhya.***

99. A ***Kofi*** multiplied by a thousand crores is declared as ***Parirdha. Parardha*** multiplied by two is called ***Para*** by the learned men.

100-103a. They call hundred by the name ***Parivrijiha*** and thousand by the word ***Paripadmaka.*** The other numbers (Each is multiplied by ten to get the next number) are ***Ayuta, Niyuta, Prayuta, Arbuda, Nyarbuda, Kharbuda, Kharva, JVikharva, Śanku, Padma, Samudra, Antya, Madhya*** and ***Parardha—Parardha*** multiplied by two makes ***Para.***

Thus numbers upto eighteen digits have been named by great sages for the purpose of counting. One should know these numbers beginning with hundred.

103b-104. The (period extending) to ***a. Parardha (?)*** years is remembered as the period of creative activity of Brahma during the Kalpas. A period extending as much also remains. At the end of it he takes rest (?). ***Para*** and ***Parardha*** have been calculated and reckoned by me.

•10,000—10,000 (It should be *DaSasahasrafiām Sahasram* 10,000<-1000.)

105-107. Since his prowess is the greatest, his longevity is the highest, his power of penance, strength, virtue or Dharma, learning, fortitude, knowledge, realisation of Brahman and faculties such as omnipotence etc. are ofthe highest magnitude, there is no living being which is greater than Brahma. He is established in the highest position. So he is the greatest of all objects.The greatest Brahma has been reckoned by me (as ***Para).*** Half of his is ***Parardha.***

108. The countable and the uncountable are always based on ***Tantras*** (Scientific Treatises). The countable is observed through numbers. It is spoken of upto ***Parardha.***

109-110. (Defective text). When a heap is seen no specific number is observed. That is the characteristic feature of the countlessness. In sand heaps etc. unlimited number is observed. That is also its characteristic quality. Ability to count the sand particles is seen in ***fcvaras*** (powerful and potential lords) equipped with divine vision which is due to their purity. Brahma sees everything because he is well established in knowledge.

111-113. On hearing this, all those ascetics of the Naimisa forest had their eyes bedimmed with tears of joy. Their words were choked due to delight. All those expounders of the Vedas asked Mātariśvan (the wind-god):— "O holy lord, how far off is the world of Brahma ? What is its extent ? How is this calculated in Yojanas ? What is the unit of measurement ? How much is a Yojana as well as Krośa. We wish to hear of it as it is in actual reality.

114. On hearing their utterance full of humility, Mātariśvan (the Wind-god) uttered the following sweet words (explaining everything) in the proper order and in the manner seen by him.

Vāyu said :—

115.[1] "I shall mention this to you. Listen to what is

1. In VV. 115 ff Vāyu states the units of measuring distance to determine how long was the world of Brahma (from this world). The distances and locations of the Sun and other Planets (VV. 129-135) are imaginary though supported in other Purāna works. W. 138-145 state the distance and locations of the higher worlds like Maharloka and others.

desired to be expressed by me. The manifest part evolving out **of** the unmanifest one is gross and it is called ***Mahān*** (Mahat).

116. There are ten parts of the ***Mahat.*** The gross part is called ***Bhūtādi*** (i.e. ***Ahamkāra*** or Cosmic Ego). The magnitude **of *Bhūtādi*** is more than a tenth part (?).

117-118. ***Paramānu*** (Atom) is very subtle. It can be mentally conceived but it cannot be seen by the eyes. What cannot be further broken up in the world should be known as ***Paramānu*** (atom). When the rays of the sun come through the window, minute dust particles are seen. The learned men Call that particle a ***Paramānu.*** It is the first in the series of **Unit! of** measurement.

119-120. When eight ***Paramānus*** join together it is said to be **of** the size of the pollen dust of the lotus ***(Padmarajas)*** and it is called ***Trasarenu.***

The combination of eight ***Trasarenus*** is proclaimed as ***Ratharenu.*** The combination of eight such ***(Ratharenus)*** is remembered ***asBālāgra*** (hair-tip) by the learned men.

121. Eight ***Bālāgras*** make one ***Liksā*** (the egg of a louse) . Eight ***Liksās*** make one ***Tūkā*** (a louse). They call the combination of eight ***Yūkās*** one ***Tava*** (a grain of barley). Eight ***Tavas*** make one ***Angula*** (finger-breadth).

122. Twelve ***Angulaparvans*** (finger-joints or finger-breadths **il** called a ***Vitasti*** (a span). It should be known that twentyone finger breadths make one ***Ratni*** (a cubit) (the distance between the elbow and the closed fist).

123. Twentyfour ***Añgulas*** make one ***Hasta*** (cubit—the distance between the elbow and the tip of the middle finger). Two ***Ratns*** or forty two ***Angulas,*** it should be known, make one ***Kisku.***

124-125. Learned men call ninetysix ***Añgulas,*** a ***Dhanus.*** It is remembered that the unit ***Dhanus*** is taken up in calculating ***Gavyūtis.*** A ***dhanus*** consists of two ***Danias*** with the fingers placed like a tubular vessel (?) Persons who know calculation call three hundred ***Dhanus*** units a ***Nalva.*** '

• From Va. P. 8^106 *NālikS* seems to be a measure but Lexicons like MW., SKD. dp not support it. If 'Nālikā' is a measure, it is equated here with a couple of *Dhanu-stafts.*

126. Two thousand ***Dhanus*** units make one ***Gavyūti.*** Eight thousand ***Dhanus*** units make one ***Tojana.***

127-128. The measurement of the distance of a ***Tojana*** is based on this unit ***of Dhanus.*** It should be known that a thousand of these ***Dhanus*** make the distance called ***ŚakrakoSa**** (?) It has been reckoned so by the experts in the knowledge of calculation. Listen to the distances of worlds in the creation of Brahma with this Yojana as the unit.

129. The sun is more than a hundred thousand Yojanas from the surface of the Earth. The moon is two hundred thousand Yojanas above the Sun.

130. The entire stellar zone shines a full hundred thousand Yojanas above the moon.

131. The distance between the planets above the stellar zone is two hundred thousand Yojanas. Each of these worlds (planets) is so much above the one below.

132. The planet Budha (Mercury) moves beneath all the stars and planets. Śukra (Venus) moves above this. Lohita (Mars) is above that.

133-135. Above that, is Brhaspati (Jupiter) and Śanaiś-cara (Saturn) is above that. A hundred thousand Yojanas above Śanaiścara shines the entire zone of the Seven Sages (the Great Bear). It is mentioned that a hundred thousand Yojanas above the Sages (The Great-Bear) is the son of Uttānapāda namely Dhruva who is stationed in a compact divine ***Vimāna*** in the firmament constituted by the stars. Dhruva (Pole Star) has become a post (to which the planets are tied as it were).

136-137. The height oVthe three worlds has been explain-ed by me in terms of Yojanas. It is presented for the people of different castes and stages in life in the three worlds to per-form ***Tāgas*** to the Devas in the course of Manvantaras. Whatever Yāga is performed in this world is remembered as the cause of sustenance of all beings born of divine wombs.

138-141. The three worlds have been explained. Hence-forth understand the following :—The ***Maharloka*** where the ***Kalpavāsins*** (i.e. those who stay alive throughout the Kalpa) stay is above (the position of) Dhruva. It has been decisively

• Probably Krośa as it is a distance of one thousand Dhanus.

stated that its distance is a crore of Yojanas. ***Janaloka*** is situated two crores of Yojanas above ***Maharloka.*** It is , remembered that Daksa and other sons of Brahma stay in ***Jana-loka*** as ***Sādhakas*** (Aspirants for spiritual attainments).

The ***Tapoloka*** is situated above Janaloka (It is the region) where the Devas (or the ***Devapitrs)*** named Vairājas stay. They are devoid of the effects of burning of all living beings in the destruction of the universe. The distance between ***Tapoloka*** and ***Satyaloka*** is remembered as six times the previous distances i.e. six hundred thousand Yojanas.

142-145. That Brahmaloka is called by the name ***Apunar-miraka*** (where no death recurs i.e. there is no more return to Saihs&ra). Those who worship Brahma stay there and they do BOt drop down to this Samsāra again.

It is remembered that the portion above Brahmaloka within the ***Anda*** (i.e. Cosmic Egg) extends to a crore and fifty ***jfiyutas*** (i.e. fifteen million) Yojanas. The orbit of this world, the limit to its upward revolution and other movements, is re-membered as fourteen crores and eleven lakhs of Yojanas.

The worlds above Dhruva have been thus explained in terms of Yojanas in the manner heard by me.

Now I shall mention the allotment of abodes to the living beings of the downward drift (i.e. the nether worlds).

146-150. The following are the hells[1] where the creatures **of** terrible activities go on account of their sins :— They are ***Raurava, Ghora (Rodha*** as per Vā. P.) ***Śūkara, Tāla, Taptakumbha, Mahājvdla, Śabala, Vimohana, Krmi, Krmibhaksa, Lālābhaksa, VUamsana, Adhah-Śiras, Pūyavaha, Rudhirāndhu, Visfākirna, Mūtrā-klrna, Vaitarani,Krsna, Asipatravana, Agnijvāla, Mahāghora, Sanda-thśa, Aśvabhojarta, Tamas, Krsna-sūtra, Lofta, Abhija, Apratisfha*** and ***Vici*** and others.

151. All the Narakas are situated under the jurisdiction of Yama. They are of Tāmasa quality. Persons of evil deeds fall in them severally.

152-153. All these Narakas beginning with Raurava are mentioned to be beneath the Earth. A man guilty of perjury

1. VV. 146-195 deal with seven hells, the tortures therein and the sins that.lead to them.

and one who indulges in calumny fall into the hell ***Raurava.*** A person who indulges in partiality when he ought to have been detached falls into the hell ***Krūragraha.*** Onewho obstructs cows* or destroys foetus in the womb or one who sets the town on fire, falls into ***Krūra-graha.***

154. The slayer of a Brāhmana, one who drinks liquor and a person who steals gold sinks into the hell Śūkara. A person who kills a Ksatriya as well as one who kills a Vaiśya will fall into the hell Tāla.

155-156. The following persons fall into the hell called Taptakumbha, viz.—He who commits Brāhmana-slaughter, the defiler ofthe preceptor's bed, those by whom a king's soldier or a horse-trader is harassed and by whom a protector of wealth is tortured, one who sells a chaste woman and one who forsakes a devoted follower—all these fall into Taptakumbha.

157-158. He who carnally approaches his daughter or daughter-in-law falls into the Naraka (named) Mahājvāla. Those who sell the Vedas, those who censure the Vedas, those who slight elders and preceptors and those who hit them with wounding words, as well as the man who approaches a prohibited woman shall pass on to the hell Śabala.

159. He who transgresses the bounds of morality and established moral law falls into the terrible hell of Vimoha. He who performs sacrificial rites for causing barm to other persons falls into the hell Kītaloha.

160. A person inimical to gods and Brāhmanas, a person who does not honour elders and preceptors and he who contaminates gems and jewels goes over to the hell Krmibhaksa.

161. He who alone and by himself eats the food without offering the same to Brānmanas and friends shall pass on to the foul-smelling hell Lālābhaksa and stay there.

162. The manufacturer of arrows, the potter, the person who takes away gold coins, the person who is a professional physician and he who sets fire to a garden—all these fall into the hell Viśarhsana.

Vā. P. 101-152 read *Rodha* which is the name of a hell. It means: The killer of cows, a destroyer of foetus and one who indulges in arson (burning of towns etc.) is consigned to the hell *Rodha

163. He who takes monetary gifts from evil men, he who performs sacrifices on behalf of those who are ineligible and unworthy of them, and he who maintains himself through the stars (i.e. astrologer)—these pass on to the hell Adhomukha (Adhahśiras).

164. A person who sells milk, liquor, salt, lac, scents, sweet juices, gingelly seeds—and other similar articles shall fall in the terrible hell named Pūyavaha.

165-169a. He who binds and fastens cocks, cats, birds, deer and goats shall also pass on to this hell.

The person who looks after goats and sheep, the buffalo-keeper, the ***Cakra-Dhvajin*** (? Standard-bearer of troops and realms ?), the Brāhmana who is a professional painter or actor, the bird-catcher, the village-priest who conducts religious ceremonies for people of all castes and classes, a person who sets houses on fire, a person who administers poison, a pimp, a person who sells Soma juice, a drunkard, a meat-eater, a butcher, \ a slaughterer of buffaloes etc., a deer-slayer, a ***Parvakāra*** (a priest who performs auspicious religious rites on other (i.e. unprescribed) days just for profit, a spy or an informer and a betrayer of friends—all these fall into hell Rudhirandhu—so say the learned men.

169b-172. There is no doubt in this that those who deceive (by denying food)) to one who has occupied a seat in the row for the purpose of taking food, will fall into the terrible hell named Vidbhuja.

A man who habitually utters falsehood, an inauspicious fellow who reviles and abuses others—these sinners fall in the awful hell named Mūtrakīrna.

Men who imbibe liquor and kill sharks and crocodiles pass on to Vaitaranī.

Mad people, men of deranged mind, men devoid of clean habits and activities, men who are habitually furious, men who cause sorrow to others and roguish cheats pass on to the hell Krsna.

173. The shepherds who chop off (trees in the) foresta are butchered by means of saws and scissors by awfully terrible hunters of deer (when they fall) into the, hell Asipatra.

174. A person who gives up the life of a religious mendicant (and relapses in the old bad ways of life) falls into the hell Agnijvāla. They are devoured by crows that have beaks of iron and that are of dark and variegated colours.

175. A person falls into the hell called Sandarhśa due to his failure in observing the holy rites of performance of sacrifice ***(isfa)*** and of ***pūrta*** i.e. doing works of public charity (like digging of wells, construction of gardens etc.)

1 76. If the religious students under a vow of celibacy have seminal discharge during day-dreams, if the fathers are taught by the sons, and if the fathers are ordered about by the sons—all of them invariably pass on to the hell Śvabhojana.

177. Those who act contrarily to the rules of the castes and stages of life, those who perform holy rites with (uncontrolled) fury and excessive exultation—all these become (permanent) residents of hells.

178. The awfully terrible and great hell of fiery nature named Raurava is situated above. It is remembered that the dreadful hell of very chilly atmosphere is beneath it.

179. Understand that the hells being described (subsequently) are of this nature and order. Only seven hells are recounted as situated beneath the Earth.

180. They are Andhatāmisra and so on, the result of all evils. Raurava is the first among them. It is Mahāraurava (very dreadful).

181. It is remembered that beneath it there is a chilly hell named Tapa.

The third one is Kālasūtra. It is remembered that there are great serpents of different kinds in it.

182. Apratistha is the fourth one. Avīci is remembered as the fifth one. ***Loha*** is remembered as the sixth among them. Avidheya is the seventh.

183. The (first hell) is named Raurva because it is dreadful. Since it is very hot it is remembered as ***Dakana*** (Burning). The dreadful hell ofchilly atmosphere is beneath it. It is the base hell named ***Tapa.***

184. It is mentioned that Kālasūtra is very dreadful because there are serpents there that cut and destroy.

There is no steadiness in the hell Apratistha. It is remembered that there is a perpetual whirling therein.

185. Avīci is mentioned as very dreadful because of the squeezing and crushing by means of mechanical devices. Loha is more dreadful than that because of resorting to (Śrayanat)* activities. (?)

186. Since the body is constituted in that manner it is remembered as one that cannot be enjoyed. Absence of remedy is the characteristic of this hell on account of the fact that the sinners are subjected to pain, slaughter, fettering etc.

187. Those hells are connected (with one another) from above as well as from below. They are remembered as devoid of illumination. There is "excess of misery in all of them on account of sin.

188-189. These two (? Raurava and Tapa) are on a par with the worlds above but both of them are devoid of illumination. With their bodies having dimensions to apartments on the tops of houses (?) the Naraka-dwellers are devolved thus due to their previous Karmans, all of a sudden. Their bodies are capable of experiencing pain etc. It is remembered that the excess of misery in all those hells is very severe.

190-192. The tortures that the Naraka-dwellers are subjected to are declared to be innumerable. There, the misery is experienced by them. When their Karman is almost exhausted they are born of animal wombs due to the residue of their Karmans. The Devas and the Naraka-dwellers are stationed above and below. Their physical bodies are evolved suddenly on account of Dharma and Adharma (Merits and Sins) for the sake of ***Upabhoga*** (experiencing happiness and sorrow). The sorrow is experienced due to the relevant Karman.

193-195. With their faces bent down, the Devas look at the Naraka-dwellers stationed beneath. Similarly, the Naraka-dwellers see all the Devas with faces bent down. Since there is equality between these two and this conception is natural that there is no such state as above or beneath in the sphere of Lokāloka. This natural appellation is applicable to Lokāloka."

***_Ksayapāt_ in Vā. P. 101.182 is also obscure. Therein _Karmapām Jcsayagāt_ means 'watting away of Karmas'.**

Then the Brāhmanas engaged in the Sattra spoke to Vāyu again.

The Sages said :—

196-197. "Calculate the number of all living beings residing in Lokāloka and moving about in the Universe and mention it completely to us".

On hearing these words of the Sages, Māruta spoke thus:—

Vāyu said :—

198-199.[1] This fact cannot be understood even by means of divine vision. Even if it is understood (somehow) it cannot be calculated by means of eyes. Hence, ultimately, O Brāhmanaś, no question arises due. to the fact that it. cannot be imagined or measured. But understand what is reckoned and decided by Brahma.

200. Earthly worms that are procreated by means of seminal effusion constitute a thousandth part of the number of immobile beings.

201. All the aquatic animals together constitute a thousandth part of the worms procreated by means of seminal effusion. Let this be understood decisively.

202. It should be understood that birds constitute a thousandth part of the living beings dwelling in water. All of them belong to this world.

203. Animals, the quadrupeds of the world are equal to a thousandth part of the number of birds.

204. Bipeds are reckoned as constituting a thousandth part of the number of quadrupeds. Righteous persons are reckoned as constituting a thousandth part of bipeds.

205-206. A thousandth part of the righteous persons go tc- heaven. Persons who get salvation are equal to a thousandth part of the righteous persons in the heaven.

1. VV. 198-210 contain the Furanic notion about the population of different kinds of species in this Brahmānda. The reply to the question of sages in. VV. 196-197 is imaginary from our point of view but people seriously believed in these figures in Puranic times.

Persons living in the regions of torture are equal to those attaining heaven.

207-210. Those evil-souled ones who are degraded and fallen on account of their contempt for piety ***(dharma)*** pass on to the hell Raurava. In the pitch darkness therein, they experience heat and cold.

Obstinate and hard-hearted persons who pass on to the regions of torture experience excessively fierce pain. The hell Raurava, it should be known, is very hot. It is essentially terrible and dreadful.

The hell named Andha is still more dreadful. The hell Tapa is of chilly atmosphere.

Thus saintly persons or righteous people going to heaven are very rare.

This number has been calculated by the self-born Lord (Brahma). This calculation of Brahma is superhuman and beyond all ordinary reckoning."

The Sages said :—

211-212. "The following ***Lokas*** (Regions) have been mentioned by you viz.—Mahar, Jana, Tapa, Satya, Bhūta, Bhavya and Bhava.

Tell us factually the magnitude and the nature of intervening spaces between the worlds."

On hearing these words of those sages who had sublimated their sexual urge, god Vāyu who had visualized the actual state of affairs, spoke of this factual state.

Vāyu said :—

213-217. Rbhu, Sanatkumāra and others are enlightened persons. By means of Yogic power, ***Pratyāhāra*** (Restraint over the Sense Organs), meditation, and power of penance, they directly perceive their abode that is ordinarily clear only by means of reasoning and speculation. They have purified intellect. They have got rid of their outer cover of ignorance. They are devoid of ***Rajas*** (sins or the quality called ***Rajas).*** They are excellent good men identical with Brahman. They are devoid of old age or decline. They are endowed with the quality of

loving affection. Thus those Yogins abide in the Brahman. They observe every thing as performed by the masters among the sages called Vālakhilyas (?) in the same manner as is observed by me when my physical presence was there.

The abode of Iśvara cannot be comprehended by spiritually unsuccessful persons. Since he is very subtle, Īśvara is comprehensible to the learned men only through their super-human power.

218-221. The following ten qualities of imperishable nature are present in Śaṅkara viz. perfect knowledge, detachment (absence of affection), divine faculties of omnipotence, omnipresence etc.,austerity, truthfulness, forbearance, fortitude the state of being the seer, self-contact and the state of being the presiding Deity.

Because of his eminence and supremacy, the lord richly endowed with Yogic power, is engaged in blessing Brahma. He renders him help by assuming the cosmic form. The abode of that lord is imperishable and permanent, undisturbed and steady. It is capable of coping with any adversity. It is the eighth world. It is the highest one, pure intelligence and constituted of Māyā. Lord Maheśvara is Māyl (one who is the master of Māyā).

222. The destruction of Devas is mentioned as the proof of his existence.

Now understand further even as I expound this in detail and in the proper order.

223. It is mentioned that the world of Brahma is at a distance of thirteen crores and fifteen lakhs of Yojanas (131500000) from the Earth.

224. It is remembered that the ***Anda*** of the lord (i.e. the Cosmic Egg) is higher up at a distance of one crore and fifty lakhs (15000000) of Yojanas beyond the world of Brahma.

225-227. This is the upward range and beyond it, it is remembered, is the end of ***Gati*** (further movement). The ***Prakrits*** are remembered as eternal and subtle. They are called ***Prakrtis*** because production is their characteristic sign. They -are not well-comprehended because the ***Gunas*** are inter-

dependent and intermixed. It is from them that the ***Ksetrajña.*** (the Individual soul with the designation Brahma is evolved. He is the soul, the ***Adhikartr*** (the Superintending authority).

The thing that is immutable, that is the prime cause, that is the state of being the presiding authority, that cannot be produced, and that its greatest abode is the ***Paramānu*** (the minutest atom). It lies embedded in the Supreme Being.

228-230. Lord Maheśvara is ***Aksaya*** (having no deterioration), ***Anūhya*** (one who cannot be conjectured), ***Amūrti*** (having no physical form) and yet ***Mūrtimān*** (having a visible body).

His (activity is) ***Prādurbhāva*** (Manifestation), ***Tirobhāva*** (Vanishing), ***Sthiti*** (Stability) and ***Anugraha*** (Blessing).

Lord Śiva who is like the atom i.e. very subtle is ***Vidhi*** (the fate) and he cannot be compared with others. He is endowed with brilliance and he is the initial illuminator of ***Tamos*** (Darkness). The golden Egg that was evolved at the out-set as ***Aupasargika*** (A relevant adjunct) is very huge and circular. It is evolved from īśvara.

231. The germination of the Seed is from īśvara. ***Kfetrajña*** (individual Soul) is accepted as the Seed. They call Prakrti as ***Toni*** (source of origin) and that Prakrti is of the nature of Nārāyana.

232. The lord is for the purpose of creation of the worlds. He is the support and sustenance of the worlds. The creation of the noble-souled ***Lokadhātr*** (Creator of the worlds) is excellent on account of correlation of ***Tattvas*** (Primary substances).

233. In front of the world of Brahma and beneath the Anda of Brahma, in between these two, there is a divine city free from illness and unhappiness. It is ***Manomaya*** (mental in nature).[1]

234. That is the abode of īśvara (the Supreme Lord) when he adopts a physical body. That is the region of Iśvara

1. VV. 233b-245 constitute a poetic description of the city of Śiva and VV. 249-259 describe the holy residents who dwell there. It is a Puranic description of the types of Liberation called Salokatā, Sarūpatā, Samipatā.

of unmeasured prowess. The city is named Śivam. It is the refuge for those who are afraid of re-births.

235. Its internal extent, O excellent Brāhmanas, is a hundred thousand Yojanas. It is stationed in the Earthly zone.

236-237. The formidable external rampart-wall of gold has the brilliance of the Sun. The city is encircled by the wall having the splendour of the mid-day sun, the splendour that out-shines all other brilliance. The city is equipped with four gates made of gold and adorned with strings of pearls. The enclosures are well-arranged with bright golden adjuncts.

238-241. That divine city is in the firmament. It is very beautiful. It is resonant with' the sounds of bells. In that excellent and beautiful city, those persons who have performed good holy rites and follow their happy future destiny, rejoice in different places such as in airy open grounds worthy of sports, in the inner apartments made of silver and studded with different kinds of jewels and gems. They enjoy themselves in places full of banners and ensigns and richly furnished with all desirable objects. They take delight in those places which shine splendidly with parks and gardens. They revel in the apartments made of gold and resembling clouds at dusk or those made of silver and resembling the Kailāsa mountain. They rejoice on the excellent tops of splendid palaces. They are delighted with the objects of enjoyment such as sweet sounds etc. (They are the followers of Bhava).

242-243. On the tops of palaces the sounds of Vedic Mantras are heard incessantly. Different kinds of auspicious stories are narrated there. Sounds of musical instruments and songs are heard all round. There are ***Samsravas*** (offerings of libations) everywhere. There are unparalleled assemblages of people. These and similar things are present on the tops of those palaces.

244-245. There is a splendid and auspicious palace of thousand columns. It is made of gold and it is studded with excellent matchless gems and jewels all round, with crystals resembling the moon, with precious stones as lustrous as ***Lapis***

Lazuli and with various other gems brilliant like the morning sun or golden in colour or having the brilliant lustre of fire."

246. On hearing this, the ascetics and the sages of Naimisa forest cried out. As they had some doubts, they spoke these words to the Wind-god.

The Sages enquired :—

247. "Who are those noble-souled followers of Bhava (God Śiva) who very much deserve to be blessed and who rejoice very well in that excellent city ?"

248. On hearing the speech of the sages Vāyu spoke these words :—

Vāyu said :

"Let the fact be heard as to by whom the devotion to the lord of the Devas has been pursued diligently.

249-250. The eternal and immutable region of Śiva, the status ofsharing the same world as Rudra, has been attained by those who sought refuge in Maheśvara with single-minded devotion, by not thinking of anything else. Their inner soul is sanctified by means of pure thoughts, words and deeds. They glitter on account of their modesty and simplicity. They are not greedy. They have perfect control over their sense-organs •Ad they are endowed with heroism.

251. They have attained identity and similarity with the form of Bhava, the excellent state of equality with the lord. All of them are *Vaiśvānara-Mukhas* (having the god of fire for their mouths). They have the cosmic form and {the matted hair.

252. They are blue-throated and white-necked. They have three eyes and sharp curved teeth. The crescent-moon makes them a fine turban and they wear matted hair as though it were a crown.

253. All those heroes have ten arms. They have the sweet smell of the interior of a lotus. All of them shine like the mid-day sun. All of them wear yellow robes.

254. All of them hold the Pināka bow in their hands. They have the white bulls as vehicles. They are endowed

with brilliant lustre and they are bedecked in pearl necklaces. They wear ear-rings.

255-256. They are omniscient. They perceive everything. They are devoid of old age and death. They divide themselves into various forms by means of physical bodies having superior lustre, and they sport about with different objects of enjoyment. They enjoy rare pleasures and have the power to move about as they please. They are Siddhas (persons with spiritual attainments) who are enlightened by other Siddhas.

257-259. There are many crores of groups of eleven Rudras of noble souls. Maheśvara the noble-souled lord of the Devas, the lord who is compassionate towards the devotees, the lover and consort of Pārvatī, rejoices along with these. I do not perceive any dissimilarity between those Rudras and noble-souled Bhava. I am speaking the truth to you."

Thus Mātariśvā (the Wind-god) concluded the sacred story heard from Iśvara.

260-261. After hearing this extremely holy story of Tryambaka all those sages having a lustre 'similar to that of the sun, obtained excellent delight and very good blessing. After duly honouring Vāyu of great prowess they spoke to him.

The Sages said :

262-263. "O highly exalted and fortunate Lord Samīrana (Wind-god), the excellent holy ***Aupasargika,*** the eighth abode of Iśvara has been recounted to us by you. 'Its situation and magnitude has been factually related. That greatest region of the Supreme Soul is richly endowed with Yogic Dharma.

264-268. The greatness of god Mahādeva cannot be perfectly comprehended even by the Suras. Due to your greatness, the greatness of that lord of immeasurable prowess (has been understood by us). If at all there is delusion in his devotees, it is only for the sake of further blessings and comparison. The richness and prosperity in the abode of the lord of the Devas shines excessively. The glory of Brahma which has been endowed upon him is superb and matchless. It (that glory) has been placed (housed) in the abode of the Lord of the

Cosmic, as if it is the bright light of the moon. The greatness of the noble-souled Rudras who are equal to Mahādeva has been related by you, (the narration of which seems as though the nectar is oozing out of your mouth. O lord of holy rites, it has been entirely imbibed by us along with devotion to Śarva (God Śiva). Is there anything related to the followers (of Rudra) that has not been understood by us ?

O Prāna (Life-breath), the excellent god, it behoves you .to explain this question duly.

Sūta said :—

269. That lord said—"What else shall I explain to you? O sages of holy rites, I shall recount whatever should be narrated by me."

The Sages said :—

270-271. "The Adityas, the lions of great fury and exploits on either side (of the lord), the Vaiśvānaras, the Bhūtaganas (groups of goblins) and the tigers which are the followers—what will be the state of these during the dreadful ***Ābhūta-Samplava*** (annihilation of all living beings), when all living beings are destroyed ? Kindly tell us this exactly after taking into account the existence of Iśvara and his origin that it unmanifest."[1]

Vīyu said :—

272-277. " (It is the place) where formerly the sons of Brahma called Kumāras viz. Sanandana, Sanaka and Sanātana **had** gone. Kapila was their leader. Asuri of great fame, the Sage Pañcaśikha and others like them went there. After the lapse of some time, when cycles of Kalpas had been completed.

1. When Vāyu has already described the *Ābhūta-sampiava* (world-end) which destroys worlds like Bhūr, Bhuvah etc, sages naturally want to know the fate of the residents of Siva's city at that time. The author wants to establish the greatness of Maheśvara. He replies that they ultimately enter in Him who is the Subtlest Anu. This shows the influence of Vaisesikas on the author. Historical teachers of the Sāñkhya School, Kapila, Asuri, Pañcaśikha are elevated like the sages Sanaka, Sanandana etc.

when the ***Pralaya*** (Deluge) causing the end of the great ***Bhūtas*** (Elements) was imminent, many crores of Rudras approached gracious Māheśvarī.

After forsaking the sensual enjoyments of sound etc. those noble-souls pass on to Maheśvara, the Subtle one. With their spiritual refulgence endowed with wisdom and perfect knowledge, they enter the living beings and eschew the sensual enjoyments of eight types of bases. With the compassion for the living beings (elements?) they leave off their station without excitement. Then they pass on to Maheśvara, the subtlest atom.

278. Then they cross the river of worldly existence, having a great whirlpool with births and deaths for its waters. Then they perceive the greatest, undivided and indivisible.

279-280. Seven Devīs ***(Mātrs)*** had been glorified including Devi (i.e. Pārvatī). So also thousands of lions and Adityas, Vaiśvānaras (fire-gods), groups of goblins, tigers and other followers. Bhava, the perfect exponent of Sārhkhya and Yoga absorbs all of them within himself.

281. Joined with Visnu, he creates once again the seven worlds and the five elements. Thereafter, he annihilates them too.

282. Rudra who is of the nature of Sāman and Yajur Mantras, permeates decisively (the whole Universe) within and without.

283-286. He is the only lord and God, O Brāhmanas. He is the cause of origin as well as the destroyer of the universe.

Then those sages (? Kapila etc) who have a lustre similar to that of the Sun, concentrate their minds solely on him. They are of truthful glory. They impose the spiritual fire in their selves. They keep their mind pure by means of good thoughts, words and activities with their minds exclusively concentrated on Him. They thus attain Maheśvara. They are engaged in holy rites and fasts. They are merciful and compassionate towards all living beings. Divine Yogic practice subsequent to the practice of ***Tama*** (Restraint of Senses) etc., has been mastered by them. They have thus become rid of all,

doubts. After attaining Maheśvara by means of Supreme devotion and refulgence endowed with perfect knowledge, they have attained ***Rudrasālokya*** (the status of living in the same world as Rudra). They have attained the eternal and immutable position.

287-288. He who is equipped with the regular practice of austerities and reads this ***Śruti*** (narrative as holy as the Vedas) recounted by Vāyu attains Rudraloka, the cause of all worlds. No matter, whether he is a Brāhmana, Ksatriya or a Vaiśya (provided he is devoted to his own duties.) He' attains the region of Rudra, the cause of all worlds.

289-290. When all created objects have receded and they abide in the Prakrti alone, there is no possibility of direct perception. Then everything is out of perception. Nothing is possible to be seen at all. There cannot be any word to narrate it. It cannot be known. Even learned men are ignorant. Moreover, there is no question of going and returning.

291-293. By means of an imaginative grasp and by means of inference the following is mentioned after duly pondering over it.[1] When the ultimate cause, the eternal ***(Pradhāna)*** of the nature of ***Sat*** and ***Asat*** (Existent and non-existent) stands by, there is an activity in it though it cannot be pointed out, but that is due to (some inner) automatic cause. The seven Prakrtis enter one another in this process of re-absorption each having it two times.

The ***Anda*** (Cosmic egg) by which everything is enveloped gets merged in water.

294. The seven continents, seven oceans, seven worlds along with the mountains—everything having water for its covering becomes merged in ***Jyotis*** (the Fire-element).

295. The ***Taijasa*** (fiery) covering gets merged in ***Māruta*** (Wind), the ***Vāyavya*** (gaseous) covering gets merged in ***Ākāśa*** (Ether).

1. VV. 293-297 describe the process of involution of the universe in the Sāṅkhya (-Vedāntic) way; Avyakta and Brahma are the causes of 'annihilation and extension'.

296. The covering of the sky merges with ***Bh ūtādi*** (Cosmic Ego). The ***Mahat*** (Great Principle), the characteristic feature of which is the intellect, swallows ***Bhūtādi*** (the source of ***Bhūtas).***

297. The Unmanifest one swallows ***Mahat.*** Beyond that there is ***Gunasāmya*** (the equilibrium of the ***Gunas).*** The ***Avyakta*** and ***Brahma*** are thus the causes of annihilation and extension.

298-299. They create and annihilate. Creation and withdrawal are due to modification (evolution and involution). Men of perfect knowledge who have accomplished performance of activities, go quickly and get involved in re-absorption. They observe perfect restraint. The ***Ksetrajñas*** (individual souls) get united with ***Karanas*** (sense-organs).

300. They say that the ***Avyakta*** (Unmanifest one) is Ksetra and Brahma is called Ksetrajña.[1] Their Union is without a beginning but is caused by ***Sādharmya*** (similarity of characteristics) and ***Vaidharmya*** (dissimilarity of characteristics).

301. Thus, O Brāhmanas, in the activities of creation, the ***K$etrajña*** should be known. The knower of Brahman also should be known separately, through the knowledge ***of Ksetra.***

302. The state of being or not being the object of knowledge of the ***Ksetra and Ksetrajña*** is remembered. Brahma should be known as ***Avisaya*** (non-object) and Ksetra is called ***Visaya:*** (object).

303. The ***Ksetra*** presided over by ***Ksetrajña,*** they say,, is for the sake of ***Ksetrajña.*** Since the bodies are many, the embodied one (soul) is remembered as manifold.

304-308. These souls are stationed without ***Vyūhas. (arrays)*** and ***Samkaras*** (intermingling) like the luminaries.

Since there is the experience of happiness or sorrow,, different bodies, the multiplicity of individual souls should be understood by the knower. When the withdrawal of these different beings takes place, that is brought about naturally after the lapse of a great period of time.

1. W. 300-312 discuss the topic *Ksetra* and ' Ksetrajña and conclude that the self-born being brings about dissolution (of the universe) through Prakrti.

They return along "with the residents of Brahmaloka, along with all those who have attained similarity to Brahma. Their attachment to the self-born lord is steady.

Due to their return and due to the staying behind of ***Ātmanivāsins*** (residents of the Self i.e. Brahma's world), they begin to see defects therein. Then, they have ***Vairāgya*** (detachment) roused up and it causes destruction of their residence.

309-310. The ***Bhojya*** (object, Enjoyment or food) and ***Bhoktrtva*** (the state of being the enjoyer) are many. Through-this, they comprehend its natute; the ***Ksetrajñas*** have the knowledge of their separateness. Then those residents of Brahmaloka see the multiplicity of individuals. They are beyond cause in ***Prakrti.*** They reside within themselves in the nature of the quiescent and invisible form.

311-312. All the conscious and unconscious are pure and free from blemishes and stains. They are remembered as attaining absolution there itself. They do not come back (to Sarhsāra).

Since they are devoid of Gunas, the ***Mirātmans*** (those without souls i.e. the non-sentient ones) too are . absorbed in Prakrti at the end in the opposite process.

Thus the process of dissolution by the self-born Being through ***Prakrti*** has been recounted.

313. He who abides by the discipline and conduct of life based on the castes and stages of life and listens to the narration of this ***Pratisarga*** (dissolution) shall attain the status of having the same world as śiva. He will be endowed with devotion and be free from ailments.

314. If the Śudra is not a liquor-addict, if he is a devotee of Bhava (God Śiva) and if he has all sense-organs subjugated, he will be characterised by ***Apratighāta*** (absence of hindrance and resistance) and will be staying till the ultimate dissolution of all living beings.

315. Or he will be attaining the status of being the leader of ***Ganas*** i.e. groups of Siva's attendants of all-time duration.

The liquor-addict rejoices alongwith the groups of ***Bhūtas*** who imbibe liquor.

316. On being served and resorted to on the Earth, Bhava becomes the bestower of boons to men."

Thus Lord Vāyu spoke these excellent words.

CHAPTER THREE

Dissolution of the Universe

Sūta continued :

1. I shall explain the process of dissolution at the end of a ***Para*** (? i.e. one full day and .night) of the Self-born Lord (Brahma), when the period of existence of the Lord lapses.

2. During the process of ***Pratyāhāra*** (dissolution) the ***Avyakta*** (the unmanifest one) sWallows the ***Vyakta*** (the manifest one—the whole Universe) entirely in the same way as Īśvara creates the manifest Universe which is extremely subtle.

3-4. When the extremely dreadful destruction of everything beginning with ***Dvyanuka*** (molecule of two atoms) and ending with ***Para*** (the greatest thing) is imminent at the end of Kalpa, and is not visible to any one, at the close of Manvantara, of the last Manu, at the end of Kaliyuga when everything is dissolved, it is called ***Samhāra*** (Annihilation).

5-7. When the great "Washing off" begins to take place,[1] when the ***Bratyāhāra*** (lit. withdrawal i.e. dissolution of the Universe) is imminent, when in the course of that dissolution, the Elements both gross and subtle ***(Bhūtas*** and ***Tanmātras)*** are annihilated, when ***Vikāras*** (Evolutes of Prakrti) beginning with ***Mahat*** and ending with ***Viśesa*** are destroyed, when the ***Pratisañcara*** (Re-absorption and dissolution) caused

1. VV. 5-25 describe the process of involution of Tattvas *(Tattva-Prasamyama)* after the end of Kalpa. Thus the element Prthvi is swallowed up by water as it (Prthvi) loses its peculiar characteristic viz. smell. The process may be indicated thus :

The Element Prthvi Waref Fire Wind Ether (Akāśa) Bhūtādi Buddhi Mahat Guna-sāmya (equilibrium of Gunas, Sattva, Rajas and Tamas) or Prakrti.

by its own characteristic nature has begun to function, the waters at the very outset swallow ***Gandha*** (smell) the quality of Earth. Thereafter, the Earth from which the quality of smell has been taken away, becomes fit for destruction.

8-9. When the ***Gandha*** (smell, the subtle essence of the earth) is destroyed, the Earth transforms itself into the state of Water. Waters then permeate everything and move about here and there. ***Rasa*** (taste), the quality of the waters, gets merged with ***Joytis*** (the fiery element).

10. Along with the destruction of ***Rasatanmātra*** (the subtle element of ***rasa)*** waters become destroyed. When the ***Rasa*** is taken away by the fierce fiery element, waters assume the state of ***Jyotis*** (the element called Fire).

11. When the water is swallowed, ***Tejas*** (fiery element) looks around on all sides. Then Agni (The Fiery element) pervading everywhere evaporates that water.

12-13. Then this entire universe is gradually filled with flames. Then the flames spread on all sides, above and below, Vāyu (the wind element) swallows up ***Rūpa*** (colour of'form) the luminous quality of ***Jyotis.*** It then gets merged therein like the flame of lamp in the gust of wind.

14. When ***Rūpatanmātra*** (form of colour, the essential quality of Fire) is destroyed the fiery element calms down bereft of its quality of colour. The great element Vāyu then blows off and destroys ***Tejas*** (the fiery element).

15-16. When the world has become devoid of light, when ***Tejas*** has merged into and has become identified with ***Vāyu, Vāyu*** resorts to its root cause with which it has connection, below and on all sides. ***ĀkāSa*** (Ether) swallows ***Spars'a*** (the quality of touch), the quality of ***Vāyu.***

17-19. Then ***Vāyu*** calms down and the Ether remains behind bare, possessing no form, no colour, no taste, no touch and no smell.

Filling up every thing with sounds, that great (element) shines. When that becomes dissolved, only the Ether charaterised by sound remains behind. Its subtle essence, the ***Sabda-Tanmātra*** then covers the entire Ether and stands by. There the ***Bhūtādt*** (the Cosmic Ego—Ahamkāra) swallows the quality ***śabda.***

20-22. All the ***Bhūtas*** (Elements) and the ***Indriyas*** (Sense-Organs) become merged into ***Bhūtādi*** simultaneously. This ***Bhūtādi*** is of the nature ***oīAbhim&na*** (or ***Ahamkāra***—Cosmic Ego). It is remembered as being of the nature of ***Tamos*** quality.

The principle ***Mahat*** characterised by ***Buddhi*** (Cosmic intellect) swallows ***Bhūtādi. Mahān (Mahat)*** should be known as Atman. Those who ponder over.reality call it by the following synonyms viz. ***Sarhkalpa*** (Conception), ***Vyavasāya*** (Resolution, determination), ***Buddhi*** (Intellect), ***Manas*** (Mind), ***Linga*** (Emblem), ***Mahān*** (Great) and ***Aksara*** (Imperishable).

23-24. When the Bhūtas get merged into ***Gunasāmya*** (equilibrium of ***Gunas),*** the ***Mahat*** also becomes dissolved and ***Gunasāmya*** (the equilibrium of three ***Gunas)*** abides within its Self. The causes of all Bhūtas get dissolved in the cause of ***Prasamyama*** (complete restraint).

Thus there is the restraint (and Re-absorption) of the ***Tattvas*** (Principles) along with their causes.

25-26. This ***Tattvaprasarhyama*** (Re-absorption of the Principles), O Brāhmanas, is remembered as being recurrent. It is repeated often.

Dharma (virtue), ***Adharma*** (sin), ***Tapas (***penance), ***J nana*** (knowledge), ***Śubha*** (auspiciousness) ***Satyānrte*** (Truth and falsehood), the states of being up or beneath, happiness and sorrow, pleasure and displeasure—all these current in the worldly existence are remembered as of the nature of ***Gunas.***[1]

27. The auspiciousness and inauspiciousness of men of knowledge devoid of (adherence to) the Organs of Sense—all their merits and sins get merged into ***Prakrti.***

28-30. The merits and demerits of the living beings that have been stabilised in ***Prakrti,*** are declared to be congenital to the embodied beings. The same merits and evils in different situations join the soul and bodies. Virtue and Sin, are merely the two qualities of creatures. They flourish through their causes along with the creatures as though through the state of being the effect.

1. VV. 26-96 describe the nature of Gunas.

31-34. The sentient ***Gunas*** (i.e. Sattva etc.) presided over by the ***Ksetrajña*** (individual soul) get dissolved at the time of Primary Creation, Secondary Creation and worldly existence and the creatures come into contact with or get separated from each other or move about here and there due to their own respective causes.

These ***Vrttis*** (functions—causes of activity) are threefold according as they are of the nature of Sattva, Rajas and Tamas. They function on being presided over and activised by ***Purusa.***

The Sattva is of the nature of attaining the Upper part and Tamas is of the nature of (falling off) to the lower part. The activiser of the two, in the middle is Rajas which moves about itself repeatedly.

Thus they function as the three qualities of the mind.

35. In all the worlds, among all living beings, all activities are begun by human beings through their reliance on ***Avidyā.***[1] But that should not be pursued by one who possesses knowledge of reality.

36. These three courses of expedients are remembered as inauspicious and sinful by nature. When overwhelmed with Tamas, the creature does not get at the true state of affairs.

37-38. By not perceiving the reality, he under-goes bondage in different ways. He is bound by the ***PrSkrta Bandha*** (Bondage of ***Prakrti),*** by ***Vaikārika Bandha*** (Bondage of its evolutes) and the third bondage through Daksinas* On being bound thus the creature turns round and round (in worldly existence). Thus these three bondages caused by ignorance have been recounted.

39-40. The following are the defects of the mind viz. (false) perception of eternity in what is transient; perception of happiness in what is misery, the knowledge that what is not one's own is one's own and the decisive knowledge that what is not pure is pure. Those who have these mental defects do

1. VV. 35-53 describe the nature of Ignorance (Ajñāna). It causes three types of bondages (VV. 37-38), creates different defects such as, Rāga (Attachment), Dvesa (Hatred in the mind (VV. 39-46) and leads to hell and birth in lower species.

*** Technical name in Sāñkhya System for the 3rd Bandha (Bondage)**

have the defects of knowledge through misapprehension. If ***Rāga*** (attachment) and ***Dve$a*** (hatred) recede, that is cited as true knowledge.

41. ***Ajñāna*** (ignorance) is the cause of Tamas and Rajas. It has two-fold Karmans (i.e. the auspicious and inauspicious) as its result. The resumption of the physical body once again is the result of Karman—Thus great misery begins to function.

42. ***Trsā*** (Desire) is born of ears, eyes, skin, tongue and nose. This is the cause of rebirth. It is produced through Karma (results of the acts done).

43. A man with a desire is said to be a ***Bāla*** (child i.e. immature). As a result of actions committed by himself the-individual soul moves round and round there itself like the oil-pressing machine.

44. Hence, it is taught that ***Ajñāna*** (ignorance) is the root cause of all calamities and misfortunes. Coming to a decisive conclusion that it is the sole enemy, one shall endeavour to active knowledge.

45. Through perfect knowledge, one becomes ready to renounce everything. Through renunciation and sacrifice the intellect becomes detached. Through detachment, one becomes pure. Having become pure one is liberated through Sattva quality.

46. Henceforth, I shall recount ***Rāga*** (attachment) that destroys living beings. In regard to one who has not controlled himself, the contact with the sensual objects brings about intense attachment.

47-48. What is desirable and undesirable that which is liked or disliked that which causes unhappiness, pleasure, displeasure, affliction etc., excessive distress on account of the onset of misery and recollection of (previously experienced) happiness—all these constitute sensual attachment. This is remembered as the cause of re-birth in the material world in the case of everyone beginning with Brahma and ending with immobile beings.

49-50. This has ***Ajñāna*** as the precondition. Hence, one should avoid ignorance. If any one does not accept

the words of sages as authority, nor values good manners and breeding as practised by wise men, if any one is opposed to the discipline of four castes and stages of life and if one is antagonistic towards wise men and scriptural injunctions—that is the path leading to hell,—that is the cause of birth in the lower species of animals.________________________________...

51-52. Birth among the lower creatures-is spoken of by good people as the cause of the place of torment and torture of three kinds.

There is obstacle everywhere in regard to the cause and object of knowledge in the six types of ***Tiryagyoni*** (animal creations). ***Anaiivarya*** (absence of divine or controlling power) is remembered as the obstacle.

53-55. Thus in the case of living beings and others, the ***TSmasi*** Vrtti (base predication) is four-fold (?). The mind is solely dependent on the intrinsic strength of its ***Sattva*** because it is observed to reveal itself in accordance with the ***Sattva.***

Tattvas can be comprehended only after viewing them, in accordance with reality. The multiplicity of ***Saīīvas (?*** living beings) and ***Ksetrajñas*** (individual souls) is termed ***Nānārtha-Darśana*** (vision of different objects). The observation of multiplicity is ***Jñāna*** (knowledge). ***Toga*** is said to have come out of ***Jñāna.*** Bondage is for him who is bound by it and salvation is for him who is free from it.

56-57. When the ***Samsāra*** (cycle of worldly existence recedes, one becomes free from the ***Liṅga*** (subtle psychic body) and gets released.

(?) Devoid of ***Sambandha*** (contact) and ***Caitanya*** (consciousness), he remains within his own self. Even while remaining within his own self, he is contaminated by what is called diversity and multiplicity.

Thus the characteristic feature of ***Jñāna*** and ***Moksa*** is succinctly recounted.

58-60. That ***Moksa*** (salvation) is said to be three-fold by persons who see the reality.

The first one is the Separation due to ***Ajñāna.*** In the second one, the Salvation is on account of ***Rāga-Sarīksaya-*** (destruction of intimate attachment). The third one is due

to ***Trsn&ksaya*** (destruction of thirst i.e. intense attachment). The cause of Salvation has thus been explained. ***Kaivalya*** • (Absolution) is due to ***Liñgābhāva*** (Absence of the minute body called ***Liñgaśarira)*** and through Kaivalya there is Nirañjana (pure and unsullied state), and through the unsullied nature one becomes pure. There is no other leader (***Neta).*** Henceforth, I shall mention ***Vairāgya*** (absence of attachment) by exposing their blemishes.[1]

61-62. With respect to the fivefold sense-objects whether divine or human, one should pursue an attitude of non-hatred ***(apradvesa)*** as well as of non-attachment ***(anabhisvańgā)*** due to observation of defects and blemishes.

One should avoid completely, distress, pleasure and sorrow. After adopting ***Vairāgya*** (absence of attachment) in this way, the embodied being should be free from the feeling of mine-ness (to objects in the external world).

63-65. One should ponder over, by means of intellect. Thus: "This world is not eternal; it is misery (incarnate). Thereafter, by resorting more to the ***Sattva guna*** he should sanctify his manner of carrying out his activities. Only a person who has completely kept under his control all his passionate attachments becomes capable of observing defects and blemishes entirely.

Then at the time of departure (death)[1], the ***U$mā*** (bodily heat) becomes virulent on account of ***DaSās*** (humours of the body in disorderly state (produced occasionally by causes dependent on particular circumstances. Urged by a violent gust of wind in the body, it pervades the whole and obstructs the blemishes:

66. Due to the chilliness, the virulently excited ***Vāyu*** (Life-breath) pierces the **Centres** of ***Prānas*** (vital airs) and cuts off vulnerable parts of the body and **rises** up.

67-69. It is the breath stationed in the abodes of vital airs of all living beings. By contraction, the ***Jñāna*** becomes covered up and the activities also **are** enshrouded. The ***Jiva,*** having the navel as **its** stable seat, is induced by **its** own actions

1. VV. 61-72 teach how to cultivate Vairāgya (non-attachment).

committed before. It then dislodges the ***Prims*** from the eight limbs and upsets their activities. In the end, abandoning the body, it ceases to have breathing activity. Being abandoned by the vital airs thus, the person is called Dead.

70. (Defective) Just as, in this world, during a dream it is observed that the individual is being led here and there. It is gratifying to one who is subjected to it but actually there no other leader*.

71-72. The third viz. the elimination of thirst or covetousness is spoken as the characteristic of Liberation. It is the observation of defects in five objects of sensual pleasures such as sound and others. Absence of hatred, absence of intense attachment, avoidance of pleasure and agony (about objects of sensual pleasures)—these are the desolations of eight-fold ***Prakrtis*** (Primary essences which evolved the whole visible world.)

73. It should be known that these Prakrtis are the eight causes mentioned before in due order. They are those beginning with ***Avyakta*** the Unmanifest one) and ending with ***Bhūtas*** (Elements) evolved out of ***Prakrti.***

74**. A ***Śisfa*** (or a wise man) is one who does not come into clash with the scriptural injunctions. He is endowed with the disciplinary conventions and consists of different castes and stages of life. The characteristic of the observance of the Varnas and Aśramas is that it causes the attainment of godly abodes.

75. The eight abodes of gods are those beginning with that of Brahma and ending with Piśaca. The supernatural powers beginning with ***Animā*** (State of being very minute) are the causes characterised as eight.

***70b is obscure, Vā. P. 102.92 corresponding verse reads :**

rañjanarti tadvadhe yas tu vettā netā na vidyate

'one who derives diversion in killing it (the glow-worm) ceases to be a leader.'

****As *Śāstrāvirodhinah* is in plural, so *yukta* and *Sif(a* should also be in plural number.**

76-80a. (These divine powers called ***Animā*** etc.) are seen as the cause in the unobstructed objects of the sense characterised by Sound etc. These eight forms evolved by Prakrti become attached to ***Kselrajñas*** (individual souls) in due order in the forms of Gunas.[1]

Those who are endowed with eyes can see the cloud separately during the rainy season. In the same way the ***Siddhas*** (persons with spiritual attainments) see the ***Jivas*** with their divine vision, even as they take food and drinks, enter different wombs and run about in a definite order (in various directions such as) along the sides, above or below.

The same individual Soul is mentioned by means of four different worlds that are synonyms and so have the same connotations viz. ***Jiva, Prāna, Liṅga*** and ***Karana.***

80b-81. This is of the nature and magnitude of ***Vyakta*** and ***Avyakta.*** It enjoys everything entirely ending with Avyakta and Anugraha* (? Blessing) presided over by ***Ksetrajña.*** After realizing this and becoming pure, he is liberated through knowledge (Jñāna.)

82-84a. When the truth is realized, the principle that is lost comes out clearly. But in the different bodies that have completely ceased to exist, the ***Karana*** (i.e. Individual Soul) differs from ***Avyakta*** and ***Jñānin*** (one with knowledge). One who is completely liberated from the body in the form of Gunas as well as Prāna etc. does not take up another body, just as the sprout (never comes out) when the seed is burnt.

84b-87. A ***Jñinī*** (one endowed with knowledge) has the mind and body not conversant with the entire Universe. Due to knowledge, he js enlightened of the four ***Daśās*** (situations, conditions). He recedes when stationed in ***Prakrti*** (i.e. natural posture).

They say that ***Prakrti*** is real truth. ***Vikāra*** (Evolute) is called unreal.

1. W. 76-95 give a desultory treatment of *Ksetra* and Ksetrajña. In the course of discussion, various terms e.g. *Avyakta, Karana,* Aksara *Purusa, Sadbhāva, Asadbhāva* and others are explained.

•Vā. P. 102.81a reads *avyaktāntagrhita* 'ending with *Avyakta'*

Asadbh&va (State of being non-existent) should be known ***usAnrta*** (unreal). ***Sadbhāva*** (state of being existent) is called ***Satya*** (truth or reality). This ***Satya (Brahman)*** is without name and form. They **Call** ***Ksetrajña*** as one with name and form. He is called ***Ksetrajña*** because he knows the ***Ksetra*** (field or his body). Since ***Ksetrajña*** passes on towards the ***Ksetra,*** it is said to be ***Śubha*** (auspicious).

88. (?) ***Ksetrajña*** is remembered. Hence it is mentioned as ***Ksetra*** by those who know it. ***Ksetra*** is seen to be without intelligence, but ***Ksetrjña*** is always endowed with consciousness and intelligence.

89. Those who are conversant with ***Ksetra,*** know it as ***Ksetra*** because of its impurity, defilement, destruction, ***Karana*** (cause) ***Ksatatrāna*** (protection form wounds or loss), ***Bhojyatva*** (worthy of being enjoyed), ***Visayatva*** (being the object of Senses).

90. All the objects beginning with ***Mahat*** and ending with ***Viśesa,*** possess variety of form and they are characterised by ***Vikāra*** (change, evolute). Hence they are ***Vilaksana*** (peculiar). Hence, verily, the ***Aksara*** (imperishable) approaches the ***Ksara*** (perishable).

91. It is called ***Ksara*** for the reason that it wastes away along with the ***Vikāra*** (change of form).

92. It is called ***Ksetra*** because it saves the person from worldly existence and hells. It is also called so as it saves from misery.

93. ***Sukha*** (happiness) and ***Duhkha*** (sorrow) are called ***Bhojya*** (that which can be enjoyed) because of ***Ahambhāva*** (Egotism). It is ***Visaya***(object) since it is ***Acetana*** (non-sentient). That which has the opposite qualities is remembered as ***Vibhu.***

94. It is called ***Aksara*** for the following reasons too—***na ksiyate*** (It is not wasted), ***na ksarati*** (It does not perish). It does not spread from ***Vikāra.*** It is not diminished ***(Aksina).***

95. It is called ***Purusa*** because it has within the (subtle) body. It is called ***Purusa*** also because it has ***Pura*** i.e. the body as the place of resort.

96.* (?) If it is said by an ignorant person like this— 'Describe the person'. He is described (as follows). * He is pure. He shines unsullied. He is the knower. He is devoid of ignorance.

97. He is other than what could be called existent and non-existent, bound and liberated, mobile and stable. As he is devoid of any cause he cannot be pointed out. There is no sin** in him.

98-100. Due to his purity, he is not *a Drśya* (a perceivable object). Due to his state of being the Seer, he is of impartial vision. Due to his *buddhi* (consciousness of being the Self) it is never deficient. It is spontaneous (without any cause or external stimulant. One does not lose sense (or err), by thinking through inference, what could be grasped only by imagination. When one perceives the knower of the nature of Direct Vision, with all the object quiescent *(Śāntārtha)* which cannot be specifically pointed out among the *DrSyas,* and *Adrsyas* (Visible and Invisible), then it is difficult to hold. It is excellent. The knower cannot be seen as separate entirely.

101. The seer in the nature and capacity of the cause restrains himself by means of his own self. He remains within his own self, in the cause, in the *Prakrti.*

102-105. Whether the Atman is one[1], other than existent or non-existent, (whether) it is here or elsewhere, (whether) it is one, it is separate, (whether) it is *Ksetrajña* or it is *Purusa,* whether it is Soul, or devoid of Soul, whether it is sentient or non-sentient, whether it is doer or non-doer, whether it is the enjoyer or one being enjoyed (object of enjoyment) that being is the Unsullied *Ksetrajña.* After attaining it, they do not return (to *Samsāra).* It cannot be expressed in words because of the impossibility of its being described. It cannot be grasped by

• Vā P. 102.118 reads :

purusam kathayasvā'tha katham tajjñair vibhāsyate

'Describe the Purusa' (If requested thus) how he will be described by those who have realized him.'

***'ahas'* (in *'ahas tasmin na vidyalt'* is emended as *'amhas'.*

V. VV. 102-108 discuss the nature of Atman.

means of arguments and reasoning processes. It is undefinable because it cannot be thought of or warded entirely. The truth and reality cannot be expressed by means of words} it cannot be attained even by the mind.

106-108. There is neither expressibility nor non-expressibility (in words) in regard to ***Ksetrajña,*** which is devoid of qualities, is pure, quiescent, unsullied and undiminished. It is devoid of both happiness and unhappiness. It is restrained (?) and tranquil. It is ***Nirātmaka*** (? It has no other Atman for itself). These are ***Samhāra*** (withdrawal) and ***Vistāra*** (expansion). They are becoming manifest and unmanifest. Everything presided over by ***Ksetrajña*** stands manifest, when created; or, it becomes unmanifest) when it is swallowed. Again it begins to function in creation.

109. At its end, it consciously resorts to the ***Adhiffkāna*** (Sub-stratum ?). Their mutual contact is known as being brought about by ***Sādharmya*** and ***Vaidharmya*** (similarity and dissimilarity. The ***Sarhyoga*** (contact) of the great Purusa is proclaimed as beginningless.

110. As long as the period of Primary and Secondary creations lasts, the Universe continues to exist. At the outset, it restrains (?) everything and functions consciously for the sake of Purusa.

111-113. This (? ***Prakrti)*** is the cause of creation and annihilation or it is caused by īśvara. It has neither beginning nor end. It approaches the universe frightening it arrogantly.

Thus, the third creation of ***Prakrti*** characterised by causation has been recounted. One is liberated after understanding the ultimate period.

Thus the three types ofdissolutions have been recounted to you 'by me in detail and in the proper order.

What else shall ī begin ?

chapter four

Re-creation of the Cosmic Egg[1]

The Sages Said :—*

1-4. The great narrative recounted by you has been heard. The highly wonderful activities of the subjects along with the Manus, of the Devas along with the Sages, of the Manes, Gandharvas and Bhūtas (goblins, spirits), of the ghosts, serpents and demons, of the Daityas, Dānavas, birds and Yāksas have been recounted by you. Different kinds of religious rites have been discussed by you. The stories are of diverse features. The excellent narrative of births recounted by you in charming and polished words, has rendered great pleasure to our minds and ears, O Sauti. It delights us like nectar.

5. After duly honouring and propitiating Sūta, the great sages engaged in Sattra asked him again about the process of creative function :—

6-8a. "How does the process of creation begin to proceed once again, O Sūta, the highly intelligent one, when all bonds have been destroyed, when there is equilibrium of Gunas, when everything is enveloped in darkness and Tamas, when the ***Vikiras*** (evolutes) have not been discharged, when the Atman abides in the unmanifest one, when the creative activity by Brahma has not been started along with the objects worthy of being enjoyed, how does creation start. Tell us this even as we ask".

1. In the previous two chapters the three typej of dissolutions of the world are described rather desultorily in a Puranic way. The description of dissolution forms an important characteristic *(Lakfana)* of a Purāna. Now the author explains how the creation of universe takes place after the world-destruction.

The importance of this chapter is due to the fact that it forms the concluding chapter of the Brahmānda Purāna and as such it contains the *Phalatruti,* genealogy of teachers who handed down the text of this Purāna.

2. The speech of the sages shows that they have heard practically all topics contained in the Purāna. They have duly honoured him probably in a concluding ceremony. But they wish to hear one point viz how the world is re-created after destruction.

8b-9a. On being asked thus, Lomaharsaṅa began to explain the process of creation once again.

9b-11. "In this connection I shall make it known to you how the creative activity takes place. It should be known that it is as it had been before.

Understand it succinctly. Inference should be on the basis of what is seen. I shall mention the arguments and reasons.

The Unmanifest one (the Brahman) is deep and impenetrable. It is inaccessible. It is thiat from which the words recede. along with the mind after failing to reach it.

12. The Guna (i.e. three Gunas taken collectively as one in combination with the Vikāras (evolutes) remains in the equilibrium. Pradhāna stands by in a state wherein it has the same Dharmas or attributes.

13-14. The Dharma and Adharma (merits and demerits or sins) of all living beings always get merged in the Unmanifest one. Their Dharma (Merit) which is solely of the nature of Sattva becomes sattled in Sattvaguna. Adharma (Sin) which is solely of the nature of Tamas becomes set up in Tamas Guna. These two abide by the ***Gunasāmya*** (Equilibrium of the Gunas) without a division.

15. All the activity of the Pradhāna takes effect through Buddhi (the principle ***Mahat).*** The ***Ksetrajña*** presides over those Gunas without Buddhi in between.

16-19. Thus it again attains them through ***Abhimāna*** (identity by means of concepts). When it becomes necessary to function, the relationship of ***Bhojya*** (One worthy of being enjoyed) and ***Bhoktrtva*** (the state of being the enjoyer) of the two principles the ***Ksetra*** and ***Ksetrajña*** attains them. Therefore the unmanifest one of the nature of Guna remains in equilibrium and on being presided over by ***Ksetrajña*** attains ***Vaisamya*** (upsetting of the equilibrium).[1] Then the ***Vyakta*** (Manifest one) resorts to both, ***Ksetra*** and ***Ksetrajña.***

1. VV. 16-33 describe how the world evolves through the disequilibrium of Gunas and how this original balance of Gunas *(Gupa-sāmya)* is disturbed.

The Sattva (Guna) presided over by ***Ksetrajña*** produces the ***Vikāras*** (evolutes) beginning with ***Mahat*** and ending with. ***Viiesa*** (particulars viz. ***bhūtas*** etc.) all together numbering; twentyfour.

20. (?) As the ***Ksetrajña, Pradhāna*** and ***Purusa*** begin to function, Adideva (the primordial Lord) is for blessing Pradhāna, they say.

21-23. (Defective Text). Both of them are remembered, as subtle and beginningless. Rather they are worthy of being produced. They have beginningless mutual connection. Everything is joined to ***Ksetrajña*** without reference to Buddhi (?). Both of them stand by without ***Pratyaya*** (reliance) and not in vain ***(Amogha*)*** like the water and fish.

When they begin to function at the outset everything takes its own course. The ignorant one (Prakrti etc.) function, through the Gunas named Rajas, Sattva and Tamas.

24. By means of medicines named Gunas, a man. becomes subdued by Rajas at the time of activity. He attains the state ***of Mahat, Bhūtādi, Viśesa*** and the sense-organs.

25. If a man is of truthful conception and meditation, if he meditates on the ***San-Nimittaka*** (the Existent one, the Cause), to him Rajas, Sattva, Tamas and the ***Avyakta*** are of mutually different Dharmas (Attributes).

26. People have recourse to the water** in the middle of ***Ksetra*** (field), entirely at the beginning and at the end***(?) ***Abhimānins*** (those who regard objects as referring to their own selves) are born with readily achieved instruments of activity.

27-28. All the Sattvas (? beings) take recourse (to their births) from the ***Avyakta*** at the outset itself. All those (living

•Better *'anādyani'* 'beginningless' as in Vā. P. 193.23.

••This is obviously corrupt, as water is irrelevant here. Vā. P. 103.27 (a corresponding verse) reads :

****Kfetra-tajjñās tu sarvaśah*

ksttra-tajjñāh—**'the knowers of ksetra' (body) i.e.** *ksetrajñaht* **(individual soul)**

"ksetrajñas are ever produced both at the beginning and at the end".

beings) who had been ***Sādhakas*** (spiritual aspirants) or ***Asādhakas*** and have become (non-quiescent along with positions and opportunities take up activities and are born again and again.

29. Dharma and Adharma are solely of the nature of •quality ofeach other. They give rise to each other through boons or blessings.

30. For the sake of a similar creation*, the Jīva (Individual Soul) undergoes a change at the beginning of creation. The Gunas (qualities) cling on to him. Hence that appeals to him.

31. On being created again and again, the Gunas have recourse to only those activities which they had had in the previous creation.

32. Violent or Non-violent, gentle or cruel, righteous or sinful, true or false—all these have recourse to him on being evolved by him. Hence that appeals to him.

33. The multiplicity and diversity in the great BKutas" (Elements) in the sense-objects and in physical forms as well as the separation of living beings—all these take place through the Gunas.

34. Thus the Re-creation has been succinctly recounted to you by me. I shall recount the origin of Brahma also very briefly.[1]

35. From that ***Avyakta,*** the cause, the eternal one of the nature of ***Sat*** and ***Asat*** (the Existent and non-existent) Maheśvara is born through Pradhāna and Purusa.

36. Having the appellation 'Brahma', he becomes the evolver. He creates the worlds once again of the nature of ***Abhimāna*** (Referringall objects to the Self) and Guna (Sattva etc.)

******Savas-tulya-prasrstyatha* **in Bd. P. is obscure. Vā. P. 103.31 (a corresponding verse) reads :**

sarve tulyāh prasrsfārtham **«A11 are equal for the purpose of creation'.**

1. VV. 34-38 describe the same bringing in Purānic deities Maheśvara, Brahma.

Here ends the discourse by Sūta.

37. The ***Ahamkāra*** (Cosmic Ego) is born of ***Mahat*** (Cosmic Intellect) and the ***Bhūtas*** (elements) are born of it. The ***Bhūtas*** and the ***Indriyas*** (Sense-organs) are born simultaneously from the Atman.

38. The different living beings are born from the ***Bhūtas*** (elements). It is thus that the creation begins to function.

The details thereof have already been recounted to you in accordance with my understanding in the manner in which it has been heard by me. Let it be retained in memory in the manner it has been recounted to you before."

39. On hearing thus about the origin of the worlds, their stability and their dissolution, the ascetics of the Naimisa forest had their ***Avabhrtha*** (Valedictory bath) in the Sattra and became sanctified. The sages then attained the holy world (the heavens)[1]

40. In the same manner you also worship duly Devatās etc., take the valedictory bath after the sacrifice and become pure. At the end of life be contented (that you have done your duty), abandon bodies, attain the rrieritorions world and rejoice thus.

41. These Naimiseyas (sages of the Naimisa forest), all those who performed Sattra, saw and touched (? all holy objects) and went to heaven after taking the ***Avabhrtha*** bath.

42. In the same manner, O Brāhmanas, you too, after performing various Yajñas shall go at the end of your life, O excellent Brāhmanas, to ***Svarga*** (heaven).

43. ***Prakriyā*** is the first section where the story is taken up. (The other sections are) ***Anusańga, Upodghāta*** and ***Upascahhāra?***

44-46. It was thus that Lord Vāyu,[8] engaged in the welfare of worlds, recounted this Purāna consisting of four

1. The *sattra* (sacrificial session) concluded with the conclusion of the Purāna. Just as the Naimisāranya sages took the Valedictory bath *{avabhrtha snāna)* and went to heaven, the later audience of the Purāna is exhorted to take such a bath and go to heaven.

2. Review of the main sections of the Purāna.

3. Vāyu seems to be a member of the audience when the Purāna was narrated in the Naimisāranya *sattra.*

sections and honoured by the world. O excellent sages, he recounted it to the sages after attending the Sattra in the Naimisa forest.

After perfectly understanding this creation of ***Pradhānq,*** caused also by Iśvara, along with the origin and dissolution of living beings the intelligent person will have no occasion to be overwhelmed by delusion.[1] He will readily achieve this Grace.

47-48. The scholarly Brāhmana who listens to or recites or teaches this ancient Itihāsa, rejoices in the regions of Mahendra for eternal years. After attaining ***Sāyujya*** (absorption, identification) with Brahma he rejoices along with Brahma.

49. One who celebrates and proclaims the glory and reputation of the renowned noble-souled Prajāpatis and lords of the Earths, attains final emancipation.

50-53a. This Purāna is recounted by Krsna Dvaipāya'na, the expounder of Brahman. It is conducive to wealth, fame and longevity. It is meritorious. It is equal in extent and value to the Vedas.

He who proclaims and celebrates the glory of the lords of Manvantaras as well as that of the Devatās and Sages of abundance of wealth and splendour, becomes rid of all sins. He shall attain great merit.

The scholar who always recites this on every holy occasion shakes offall sins. After attaining ***Soarga*** (heaven) he becomes capable of final emancipation.

53b-55. If anyone recites a section of this (Purāna) during a Śrāddha rite to the Brāhmanas, it passes on to the Pitrs bestowing everything desirable and everlasting benefits.

This is called Purāna because it is ancient and still living ***(Purā Anati).*** He who knows the etymological meaning of this word gets released from all sins.

So also, in the case of men of three Varnas who study this Itihāsa.

56-57. If any one, after listening to this Purāna, directs his mind towards righteous activities, he rejoices in heaven

1. VV. 46-57 give the *Pkala-lrtdi* (merit accruing from hearing the Purāna.

as many thousand crores of years as there are hair-pores over his body. After attaining absorption in the Brahman, he rejoices along with the gods.

58. This *Ś&stra* (scripture) is meritorious, sacred and renowned. It removes all sins. Brahma handed over this Purāna to Mātariśvan (the wind god).[1]

59. This was acquired from him by Uśanas. Brhaspati got it from him (Uśanas). Thereafter, Brhaspati narrated it to Savitr (sun-god).

60. Savitr recounted it to Mrtyu; Mrtyu to Indra; Indra to Vasistha and he recounted it to Sārasvata.

61. Sārasvata imparted it to Tridhāman; Tridhāman to Śaradvān; Śaradvān to Trivista and he handed it over to Antariksa.

62. Antariksa recounted it to Carsin and he to Trayyāruna. Dhanañjaya got it from Trayyāruna. He handed it over to Krtañjaya.

63. Trnañjaya got it from Krtañjaya and he imparted it to Bharadvāja. Bharadvāja recounted it to Gautama. He gave it to Niryantara.

64. Niryantara taught it to Vājaśrava; he gave it to Somaśusma and he handed it over to Trnabindu.

65. Trnabindu recounted it to Daksa. Daksa recounted it to Śakti. Parāśara who was in the womb heard this from Śakti.

66. Jātukarnya heard this from Parāśara. Holy lord Dvaipāyana heard this from him. O excellent Brāhmanas, it has been then acquired by me from Dvaipāyana.

67. This has been narrated to my son of unmeasured intellect. This is the enumerative statement of all Gurus beginning with Brahma. It has been cited.

68-70. *Gurus* (Spiritual preceptors) are to be earnestly bowed to by learned men. This Purāna is conducive to wealth, renown and long-life. It is secred and capable of accomplishing

1. The genealogy of teachers who handed down the Purāna unto Sauti, the son of Sūta. This list is longer than the one given in Introduction.

all objects. It is destructive of sins. It should be listened to along with Brāhmanas. This sacred excellent Purāna should not be given to the impure and unclean, to the sinner and faithless. It should not be given to a student unless he has served and studied for at least a year. It should not be given to the unlettered or to one who is antagonistic. It should not be given to one who is not like one's own son.[1]

71-73. With great mental purity, I bow down to the primordial Brahma,[2] the great lord, the most excellent of all excellent ones, the bestower of boons. He is established in Satyaloka. He is of the nature of Yajña. He is the lord of Devas and the creator of people. They say that the ***Avyakta*** (the unmanifest) is his source of origin and that this ***Kāla*** (Time) and ***Gati*** (Movement) is his manifest body. ***Vahni*** (fire) is his mouth, the Sun and the Moon are his eyes, the quarters his ears. Vāyu (the Wind god) is his vital breath. His words are Vedas; the firmament his body, the Earth his feet and the •stars the pores of his hairs. The entire sky constitutes his head and all lores and Upanisads constitute his tail.

1. Usual qualifications of the listener to the Purāna. These are -common to all holy scriptures.

2. The usual concluding solutation to the Primordial Purusa.

LALITA MAHATMYA

CHAPTER FIVE

Agastya's Pilgrimage to sacred places: Manifestation of Visnu

Obeisance to Śrī Ganeśa : The episode of goddess Śrī Lalitā is now being commenced *i*[1]

1. Obeisance unto you, O sole mother of the Universe, the mother who has four arms, is adorned with the digit of the moon (on her forehead), whose breasts are plump and full, who has been rendered red by the red saffron and who holds a white lotus, a sugarcane, a noose, a goad, flowers and arrows in the hands.

w

2. Let the eternal Reality, a beautiful female Deity oi lovely form, be gracious for our welfare for ever—the Deity from whom learned men acquire the third ***Purusārtha*** viz. : ***K&ma*** i.e. all their desires and whose splendour is supreme.

3-4. The divine sage named Agastya, who had mastered the Vedas and Vedāṅgas, who was conversant with the essence of (the established doctrines) of all schools of philosophy ***(Darianas)*** and whose soul experienced the joy of Bliss of Brahman, moved round pilgrim-spots and shrines of wonderful miracles, mountains, forests, important (sacred) rivers and all countries.

5. In those different places, he saw all creatures enveloped in the darkness of ignorance and devoted to the satisfaction of the urges of hunger and sexual desire. Hence, he thought worriedly about them.

6. Even as he was pondering over thus in the course of his travel round the Earth, he happened to reach the excellent and highly meritorious city of Kāñcī.[2]

1. As stated in Introduction *Srī Lalitopākhyāna* is an Appendix—an apocryphal part—of the Brahmānda Purāna (Bd. P.) It starts with a fresh set of *Mañgalācarana* verses—a prayer of Śri Lalitā, the main divinity of this *Upākhyāna* and has a different set of interlocutors viz. Sage Agastya and Hayagriva (a partial incarnation of god Visnu as another sage).

2. Conjeveram, 43 miles SW of Madras. The eastern portion of the town is Vismi-Kāñcī and the western is Śiva-Kāñci. The chief deity of Śiva-

7. There the wise sage worshipped Śiva installed in the shrine of Ekāmra, the lord of Vārana Śaila as well as goddess Kāmāksī, the destroyer of sins and defects of the Kali Age.

8. Janārdana (god Visnu) was delighted by the long-term penance of the intelligent sage who constantly engaged himself in deep thoughts for the welfare of the world and who melted with pity (for the world).

9-10. Assuming the Hayagrīva (Horse-headed) form the lord manifested himself in front of the sage. The person of the Lord was constituted of pure cit (consciousness), with his arms brightly shining with a conch, a discus, a rosary of beads and a book. It filled the entire universe with its lustre of immeasurable brilliance.

11. On seeing him, the sage was filled with delight. He frequently bowed down with great humility and eulogised the lord of the universe.

12. Then the lord of the universe said, "I am pleased with your penance. O excellent Brāhmana, welfare unto you. Choose your boon."

13-14. Asked thus by the lord, the excellent sage said— "O Lord, if you are delighted with me, it behoves you to tell me how and by what means can the ignorant and vulgar creatures get released".

On being asked by the Brāhmana thus, Janārdana the lord of Devas said :

15-17. "This same question was put to me formerly by Śiva. The same question was asked thereafter by god Brahma. Then it was put by Durvāsas as subsequently by you. Let my advice and directive be popularised among the people of all worlds by the noble-souled persons like you, the teachers of all living beings. This is my boon.

18. I am the prime cause of living beings, the original creator and the lord. I am the cause of creation, sustenance and dissolution of everything.

Kāñci is Śiva called Ekāmranātha and his consort is Kāmāk?i. The story seems to have a Oravidian background as Kāñci and the south appear now and then.

19-22. I am Trimūrti (the Trinity). I transcend the three Gunas. I am devoid of Gunas as well as am the substratum of Gunas. I sport as I wish. I am the soul of all living beings. I am of the nature of Pradhāna and Purusa. Even as I, O Brāhmana, continued the assumption of the Cosmic form it was split into forms namely Pradhāna and Purusa. My form as Pradhāna is of the nature of all Gunas and the worlds. The other form which is beyond all Gunas, is the Great one. It is greater than the greatest. On knowing these two aspects of those two forms thus, one is liberated from Sarhsāra.

23. At the end when the effects of evil actions perish on account of austerities continued for a long time as well as through ***Tamas***[1] and ***Niyamas****[2] (Restraints and holy observances) and ***Tyāgas*** (renunciation of things), Salvation is immediately attained.

24. That form which is endowed with Gunas is attained by means of identity with these Gunas. The other one which is the Cosmic form is acquired as a result of good actions and their enjoyment.

25. What is obtained by good actions is obtained by renunciation and generosity too. Of those two, O ascetic, ***Tyāga*** (renunciation and generosity) is very difficult to be practised by all.

26. The means that is easy of access and free from loss and decay is that based on ***Sat*** and ***Asat*** (Good and evil) Karmans.

27. The ***Jñina*** (knowledge) that is acquired by means of the Guna present in one's own self, whether it is ***Sat*** or ***Asat*** and by means of unity of souls, bestows all ***Śiddhis.***

1. The moral observances viz. Non-violence, Truth, Non-stealing, Celibacy, Possession-lessness. Some Smrtis enumerate ten *Tamas*. *Tamas* are obligatory.

2. The restraints, Yogasūtra II. 32 enumerate the following : *Śauca* (cleanliness), *santosa* (contentment), *tapas* (austerities), *svādhyiya* (study of the Vedas) and *Īivara-Prayidhāna* (complete submission to God), as *Niyamas*. There is variation both in the number and restraints under • Niyamas'.cf.KP. II. 11-20-29.

28. Merely by meditating on that form, the sins and evils of those men who commit heinous crimes and those who are outside the pale of three Varnas, turn into meritorious deeds.

29. There is no doubt indeed that those who worship the supreme ***Śakti*** (power) in accordance with the injunctions or otherwise are liberated souls. They (do not suffer due) to worldly existence.

30. By worshipping and propitiating her (the ***ParāSakti)*** and a so by means of the power of meditation and Yogic practice, Lord Śiva became the leader of all Siddhas and also became the lord, half of whose body has the female Śakti form.

31-34. Other Devas too with god Brahma (the lotus-born lord) as their leader have become Siddhas due to the power of meditation on her.

Hence, in regard to the entire world, nowhere can there be a simultaneous attainment of worldly enjoyment and salvation without the propitiation of Goddess Tripurā.

You shall attain liberation by keeping your mind and vital air fixed in her, by performing worship unto her, by directing all desires unto her and by performing all holy rites with the soul identified with her.

This esoteric doctrine has been recounted, O excellent sage, by me, because I have been pleased with your penance. Further, it is recounted with a desire for the welfare of all.

May Devas, sages, Siddhas, human beings and others attain ***Siddhi*** (spiritual achievement) greater than the greatest, by acquiring (this doctrine) through your lotus-like mouth".

35. On hearing these words of Hayagrlva, the lord wielding Śārñga bow, (sage Agastya) bowed down to him and spoke these words to Visnu (slayer of Madhu).

36. "O Lord ! It behoves you to recount to me of what sort is that form that has been mentioned by you before, what is its power and of what'type are its sports.

Hayagriva said :

37. This divine sage Hayagriva is another partial (in-

carnation) of mine. Whatever you wish to hear he deserves to relate to you."

38. After saying this and commanding sage Hayagriva (like-wise) Hari, the lord of the universe, vanished in front of the pot-born sage Agastya.

39. Thereafter, ascetic Agastya who was struck with wonder and whose hair were standing on their end (due to surprise and emotion) went back to his ***Āśrama*** (hermitage) along with sage Hayagriva.

CHAPTER SIX

A Dialogue between Agastya and Hayagriva : The Nature of Violence, etc.

1. Then Agastya made Hayānana (Hayagriva) sit on a wonderful seat and approaching him, spoke these words:

2. "O holy lord conversant with all religious activities, the most excellent one among those who know all logically established doctrines ***(siddhāntas)***, seeing people like you is a contributory cause for the prosperity of the world.

3. Mention in details to us all these things, namely—the manifestation of the great goddess, her other forms and the most important ones of her sporting activities and pastimes."

Hayagriva said :

4-5. (The Goddess) is beginningless. She is the support of everything. ***Sat*** and ***Asat*** Karmans are her forms. She can be perceived only through meditation. Meditation and ***vidyās*** (lores) are her limbs Heart is her base. She becomes manifest on attaining the oneness of souls on the ground of continued performance of holy rites.

6. At the outset, Śakti manifested herself through the profound meditation of god Brahma. That Śakti is wellknown by the name of Prakrti. She is the bestower of Siddhi desired, by the Devas.

7-9. The second form appeared when the churning for the sake of Nectar was being carried out. That form fascinated Sarva (Śiva). It cannot be comprehended by the mind or expressed through words. On seeing it, even Īśa (god Śiva) became charmed and enchanted although he is omniscient. When prohibited by her, he left off Pārvatī all of a sudden and he indulged in sexual intercourse with her (i.e. Mohinī).

He begot of her (the son) Sāstā, the suppressor of Asuras.

Agastya said :

10. Alas, how was it that the chastiser of the god of Love, the lord of all Bhūtas (goblins and living beings), the lord who has all the senses under his control, was enchanted and fascinated by the goddess (Mohinī) and how he procreated a son ?

Hayagriva said :[1]

11. Formerly, the overlord of the city of immortal ones, the lord endowed with prosperity and glory of victory, (ruled over and) protected the three worlds including Devas, Asuras and human beings.

12. Mounting on his lordly elephant that was like the peak of Kailāsa, he moved about in all worlds (duly) honoured and respected by everyone. Knowing that he (Indra) was elated, the immutable lord of Bhavānī called Durvāsas and sent him to his (Indra's) presence.

13. The sage Durvāsā assumed the guise of an insane person. He wore a piece of skin of an antelope and held a staff in his hand. His body was rendered greyish on account of dust. He walked along the path of Vidyādharas (i.e. the sky).

14. In the meantime a certain Vidyādhara lady of very beautiful form came in front of him by chance.

15. After propitiating the great goddess Ambikā by means of a penance for a long duration, she became delighted in her mind on receiving a garland handed over to her by the goddess.

1. VV. 11-31 describe sage Durvāsā's curse to Indra for his arrogance.

16. On seeing that Fawn-eyed lady, the leading sage •iked : "Where are you going, O timorous lady ? Whence was this got by you ?"

17. After bowing down to the noble-souled sage, she said humbly—"It has been given, O Brāhmana, by the goddess who was pleased with my long-term penance."

18. On hearing her words, he asked for that excellent garland. She became delighted on being requested thus and immediately she gave it to the noble-souled sage.

19. Saying, "l a m delighted and contented", he quickly Received it with both the hands. He then placed it on his own with devotion and very gladly spoke to her.

20-21. "What is not accessible to Brahma and others has been fortunately obtained by *me.* Let your devotion to the lotus-like feet of the goddess be splendid and profound. You will have a splendid form and figure, O gentle lady, you may go happily."

Becoming satisfied, she bowed down her head before him •nd went away in the manner she had come.

22-24. After sending her off, he once again resumed his walk along the path of Vidyādharas (i.e. firmament). He took up a lute from the hands of a Vidyādhara girl. He took divine garlands, unguents and ornaments (from other Vidyādhara gfcU). He wore them at some places while he held them up at 4ther places. (He burst out) singing in some places and was laughing at other places.

Thus sporting about as he pleased, the sage went to the place where Purandara (Indra) was present. The sage handed over the garland kept in his hands to Śakra (Indra).

25. The lord of the Devas took the garland and placed it on the shoulder of the elephant. The elephant took it and threw it on the ground.

26-28. On seeing the garland hurled down on to the ground, the ascetic spoke angrily—"The garland handed over to you by me was not worn on the head by you. It has • been slighted and dishonoured by you who have become arrogant on account of the lordship of the three worlds. Indeed, what b worn by the great goddess is invariably honoured and

worshipped by Brahma and others. The entire world ruled over by you including Devas, Asuras and human beings shall become ugly and devoid of splendour on account of my curse."

29. After cursing him thus, although he was honoured and worshipped by Indra who became humble, the sage, O Brāhmana, went on silently remembering the future duties.

30. Thereafter his (Indra's) glory of victory went over to Bali the Daitya, Nityaśrī (the eternal glory) passed on to Vāsudeva the eternal Purusa.

31. Indra went back to his city accompanied by all Devas. He lost all his splendour and magnificence. With a dejected mind, the lord of Devas thought about his state.

32. Seeing ill omens in the city of the immortal ones, he sent for Brhaspati and spoke these words:[1]

33. "O holy lord, conversant with all holy rites, efficient one with the knowledge of the affairs of the three units of time (i.e. past, present and future), inauspicious omens, which were never seen before, are being observed.

34. What will be the effects of these ? What is the remedy ?"

On hearing these words of Devendra, Brhaspati in reply uttered these words splendid and associated with piety and of meaningful purpose.

35. "No action (committed by man, O king, can perish even in hundred crores of Kalpas unless atonement is performed or the resul^ is experienced."

Indra said '•

36. "Of what nature is Karman (Action) ? Of what nature is atonement ? O holy Brāhmana, I wish to hear everything. Explain to me in detail."

Brhaspati said :

37. Five types of actions committed by a king, they say, constitute a sin, viz. : (violence) killing, stealing, drinking and sexual intercourse with other women.

1. **VV. 32ff give a discussion between Indra and Brhaspati regarding** the **nature of Karma. The nature of violence** ***(Himsā)*** **is discussed in this** chapter.

38-39. Brāhmanas, Ksatriyas, Vaiśyas and Śūdras, the quadrupeds such as cows, horses, asses and camels, oviparous beings, aquatic beings, animals of the lowest strata and the boneless creatures (i.e. reptiles), these are in this order, ten thousand, thousand, hundred, ten, ten, ten, five, three, one and half in number.*

40. In the matter mentioned, one can point out sin in the case of Brāhmanas, Ksatriyas, Vaiśyas and women. Expiation is for the father, mother, preceptor, master and sons.**

41. A sin committed at the behest of a preceptor is significant when the command is disregarded*** (transgressed).

A king may kill one Brāhmana for the purpose of supporting ten Brāhmanas.

42. Or a Brāhmana shall kill a Brāhmana for the purpose of supporting a hundred Brāhmanas.

One shall punish a Vaiśya for the sake of five theologians or philosophers.

43. For the sake often Vaiśyas, one shall punish one or (more) Vaiśyas. Similarly, for the sake of a hundred Vaiśyas one shall punish one Brāhmana.

44. For the sake of a thousand Śūdras, one shall punish a Brāhmana; for the sake of hundred and fifty Sūdras, one •hall punish one Śūdra.

45. One shall eschew three-fourths (of property) for the sake of kinsmen and friends : half for the sake of wives and sons and nothing for the sake of oneself.

46. If a person kills a Brāhmana or a Ksatriya or a Vaiśya or a cow or a horse or anything else in case he or it

***idam* in V. 39 is meaningless. The other (N) edition reads :**
***ānupūrvydd agham bhavet* / 2.39**
'The sin will accrue in the aforesaid order'.

••Two crucial misprint* have rendered the verse absurd. In 40A instead of *pdpam* (adiśet) read 'pādam' *(ādiiet)* meaning 'one-fourth of atonement should be prescribed for Brāhmana etc.'

40b. (Putrānām) *caiva nifkrtih* is obscure.

N. reads *naiva nifkrtih,* 'There is no expiation at all in the case of etc.

*****N. 2.40 read* *atdhakam* for *arthakam***

'The sin is half in transgressing the preceptor's order*.

were to attack him with an intention of killing him, he is not affected by its sinful effects.

47. The sin in killing and the merit in saving the following, O excellent one among the Suras, increases ten times the preceding one in the case of each succeeding one—one's own wife, son, brother and kinsman.

48. Good men say that the atonement for the slaughter of the king, the Brāhmana proficient in the Vedas, a pious man practising penance and holy rites, and one who is conversant with the Vedas as well as Vedānta is once, twice, fifty times and ten thousand times.

49. If ways and means of protecting them are provided for and liberal gifts are distributed among them, they say that the merits gradually increase in the case of succeeding one as mentioned before. In the case of visiting or bowing down to them or serving people similar to them (the result is also similar).

50. For the sake of gods and Brāhmanas, the king shall always kill lions, tigers and other animals that cause harm to the people.[1]

51. In cases of emergency, even for one's own sake, one may kill and eat animals fit for sacrifice.

52. One shall not cook food solely for one's own sake. One shall not cook animals solely for one's own sake. By cooking for the sake of gods and Brāhmanas, one is not affected by sins.

53-54. Formerly, goddess Māyā with an inclination for enlivening the universe created Devas, Asuras and human beings as well as fourteen types of animals for the sake of protecting them. After prescribing Yajñas and injunctions regarding them she spoke to them.

55-56. "O men, perform sacrifices unto Devas with these animals in accordance with these injunctions. Those who make sacrificial offerings become sanctified and nourished by the Yajñas. He who does not continue this regular system and

1. W. 50-7ā state circumstances under which violence to life is condonable.

routine thus evolved, shall become indigent and worthy of being cast into hell in the course of every birth.

57. For the sake of gods and manes, for guests and preceptors as well as on the arrival of a great man, a twice-born person may kill animals worthy of being used for sacrifice.

58. If in an emergency a Brāhmana eats the meat of an animal worthy of being sacrificed, he is not blameworthy or sinful. Rites ordained should be performed and activities forbidden should be avoided.

59. Formerly, there was a great sacrifice unto the Devas performed by Yuvanāśva. There was dispute and quarrel among the Devas (when each said), "This is mine", "This is mine".

60. Thereupon, Brahma, the grand-father of all the worlds, divided the animals and human beings and allotted them to Devas severally.

61. Thereat, the great Śakti assisted by the groups of Bhūtas (goblins) became furious. Then Brahma equipped with tactful policies, said to her.

62. On seeing (the goddess) appearing in front, Brahma became afraid of the goblins. He bowed down with palms joined in reverence and repeatedly said "Be pleased". He then continued:

63. "Since you have appeared in front of me, I am contented and blessed. All these activities auspicious as well as inauspicious have been created by you.

64. Śrutis and Smrtis have been composed by you alone. It is by you alone that all the subsidiary sacrifices in a great Kratu have been arranged and ordained but through me.

65. May all those animals, O great goddess, allotted severally to the Devas be your own. Let them be for the satisfaction of Bhūtas (goblins, and other living beings)."

66. After saying this, Pitāmaha (god Brahma) vanished from their presence. He performed great Kratus in accordance with the injunction laid down by her.

67. He performed the sacrifice for the great Śakti after killing animals fit for sacrifice. The different divisions of the

same are not recounted here because they have been mentioned in the Vedas.

68. Excepting a Brāhmana the women and the Śūdras may accept meat. In cases of emergency even a Brāhmana may consume it with the permission of the preceptor.

69. (The Mantras to be uttered)

"This Pinda (mass of flesh) originates from Śiva. It has very much attained the state of Śiva. Understand, O sacrificial animal, you are not ***Aiiva*** (inauspicious). You are ***Sacchiva*** (good and auspicious).

70. Iśa is the maker of the entire universe, its source of origin and dissolution. Since Rudra is superior to the universe, you, O sacrificial animal, are Rudra".

71. One is not smeared with sins and defects if one slaughters a horse, cow, elephant, camel, buffalo etc. (by uttering this Mantra) whether it is for his own sake or for the sake of others. .

72-73. (Similarly, one is not defiled by killing) serpents, mice, hogs and scorpions causing harm to our domestic life. This is something (like a sacrifice) in the case of those who carry on a house-holder's life and who desire the benefits of a holy rite. In the case of others who have achieved the power of great meditation and will and whose splendour is very auspicious, it shall bestow the benefit of ***/;fāpūrta*** (sacrifice and charitable activities).

What they wish for can be achieved by means of ***Japas, Homos, Arcanās*** (worships) and other things.

CHAPTER SEVEN

*The Sins of Theft and Drinking**

Indra said :

1. "O holy lord, the characteristic of violence has been entirely recounted. What is the characteristic feature of stealth? Tell me in detail".

***N. continues the 2nd chapter. Hence the 1st verse here is 2.70 in N. Our text teems to have deleted N. 2.77 and 79.**

Bṛhaspati said :

2-3. "Killing of animal kind is a greater sin than ordinary sins. A sin still greater than this is the murder of one who has sought shelter and has trusted you. Even if one kills (a member of) the lowest and the last of all castes, although he may be a great sinner but has trusted (himself to you) one then incurs a sin greater than Brāhmaṇa slaughter. One has no means of atonement for the same sin.

4. There is no expiation at all for the sin of stealing wealth and property of a poor man, of a person who has earned it with very great hardship, of a man who has realized Brahman and of a person who has a large family consisting of his wife and children and who wishes to sustain himself with it.

5. The theft of the property of a person who has trusted you is a greater sin. One should never steal the wealth of a poor man whether he has trusted you or not.

6. Therefore, one who unhesitatingly kills the thief of gold, gems and jewels of twice-born ones and deities (in temples) acquires the fruit of a horse-sacrifice.

7. On account of theft (in regard to the property) of the preceptor, deity, Brāhmaṇa, one's own friend, son and others, the sin accruing in this order is ten times the preceding one.

8. The person who steals wealth from a Cāṇḍāla, a Sūdra, a Vaiśya, a Kṣatriya and a Brāhmaṇa is defiled by sins ten times more dreadful in each case than the previous one.

The story of Kirāta Dvijavarman[1]

9. In this context they cite the following traditional legend. It is a greater secret than all other secrets. It is destructive of all sins.

10. Formerly, there was born in the city of Kāñci a thief named Vajra. All the people in that beautiful excellent city were endowed with riches. All of them were happy persons

1. The story illustrates how the fruit i.e. merit of good actions from theft of property it distributed among the parties concerned.

devoid of illness. They had perfect control over their sense-organs. They were endowed with gracious sympathy (for others).

11. In this city flourishing exceedingly with all sorts of riches, that thief starting with a small amount and proceeding ahead little by little amassed a great deal of money.

12-13. He dug a pit in the jungle and greedily deposited wealth therein. A certain Kirāta (forester) saw him hiding it. In the middle of night, when he (Vajra) had gone far away, the Kirāta came there and removed one-tenth of stolen wealth without being noticed by Vajra. He went along his way bearing the burden of firewood.

14. Vajra who was covetous of wealth covered the pit with a rock and filled it with mud and sand with great labour. Thereafter, he went back to the city.

15. Getting more and more wealth, he thus deposited it under the ground. After reaching home; the delighted Kirāta said to* his wife.

16. "As I was going about gathering firewood, O timo-/Tbus woman, this wealth was acquired by me at a lonely place on the way. O lady seeking wealth, keep this safe."

17. On hearing it, she took wealth and placed it within. Thinking about various things she spoke thus to her husband.

18. The Brāhmana who passes by my house everyday saw me and said :—"Ere long you will be very fortunate".

19. If one (you) were amidst the women of the first four castes one would rather be a king's beloved. But Laksmī, the goddess of wealth, does not stay for a long time amongst Bhillas, Kirātas and Cāndālas as well as in the family of a Śailūsa (Musician, actor, dancer). This is due to the curse of sage Vālmīki.

20. Still in the case of one blessed by merits, the cause of great fortune, his statement can never be in vain, as seen before.

21. Or, only that wealth which is acquired with very-great difficulty by means of one's own efforts stays with one-for a long time. All else goes away in course of time.

22. One should utilize for sacred activities that wealth which comes to him by chance. Hence build and dig splendid tanks, wells etc. with this amount."

23-24. On hearing these words of hers, urged by his own future fortune, he looked for a level ground with plenty of water in different localities.

.Afterwards, he built a tank with perennial supply of water in the eastern region. The water was free from impurities and the tank was one that could be completed only by spending a big amount of wealth.

25. When the entire wealth was spent on workmen and the artisans and he still saw the work incomplete, he became worried and anxious.

26-28. (He thought thus)—"Unknown to him I shall follow that thief named Vajra. Indeed much wealth has been kept under the ground by him. Little by little I shall ultimately remove much wealth". After mentally deciding thus, he followed him without being observed by him. Fetching wealth in that manner he completedthe bund with that (money). In the middle (of the tank) there was the palatial temple of lord Śārṅgin (Visnu) surrounded by water (constructed by him).

29. That tank became a very splendid and huge reservoir of water that never dried up. In the middle of the bund, he built a big shrine of Śaṅkara.

30. The forest that had been infested with many wild beasts was denuded. Thereby he prepared many excellent fields of very great value.

31-33. The fields were divided. Some were dedicated to the Deities and others were donated to Brāhmanas. He invited many Brāhmanas of whom the leader wasDevavrata. He made them pleased by means of gold and clothes and spoke these words :

"Where (i.e. what a lot of difference there is) am I a Kirāta named Vīradatta selling firewood ? Where is the construction of the great bund ? Where is the building up of a great shrine ? Where is the allotment of fields and abodes of Brāhmanas ? It was only due to your kindness, O excellent Brāhmanas that everything has been achieved."

34-37. Accepting that offer, the Brāhmanas, the leader of whom was Devavrata, who became contented, named that Kirāta as Dvijavarmā. Those noble-souled Brāhmanas of great prowess named his wife Śilavati. For the sake of protecting them, the Kirāta of great self-control took up his residence there itself along with his wife and Kinsmen.

Delighting all Brāhmanas, he named the city Devarātapura after the name of the priest.

38-39. Thereafter, falling within the power of the passage of Time, Dvijavarmā died and the messengers of Yama, Brahma, Visnu and Rudra assembled there. A war broke out amid them, and it could be compared only to the war between Devas and Asuras. In the meantime sage Nārada came there and said :

40-41. "Do not fight among yourselves. Listen to my -words. It was by means of theft that this Kirāta constructed the Bund sometime back. He shall be transformed to a gaseous state and move about alone till the death of the owner of •wealth (i.e. Vajra). As for him (i.e. Vajra) since he has taken away wealth from many (he too shall move about in a gaseous state) until all of them die."

42. On hearing the words of Nārada, all the messengers went back. Dvijavarmā assumed a gaseous state and moved about in space for a' period of twelve years.

43. The sage said to his wife—"You have not committed any defect or sin. With the meritorious acts committed by you, ***go*** to the region of Brahma from this world."

44. On seeing her husband transformed to **a** gaseous state she did not relish the idea of going to) the abode **of** Brahma. Attaining the state of complete indifference to worldly affairs, she spoke thus to the sage.

45-46. " I shall **never go to** the abode **of Brahma without** my husband. I shall stay here itself till my **husband regains his body.** Thereafter, I shall **pursue the** same **goal as my husband.** Or, **is** there any **act of atonement and expiation to be** performed **by me or by hina ?"**

47-50. On hearing her words thus the ascetic was pleased and he said : "Your body that is capable of experiencing joy and sorrow can perform rites too. An atonement can be had through my influence. I shall mention it to you. Before taking any food one must have his holy dip in the great ***Tirtha*** everyday. After devotedly worshipping Śiva along with Ambikā he must meditate on Maheśana (god Śiva) in-his heart and then repeat the Mantra called ***Śatarudra Manu.***[1] (In the course of this period) he shall have only roots, fruits and bulbous roots for food. By repeating this Mantra one thousand and eight times even the slayer of a Brāhmana becomes liberated from sins. There is no doubt at all that he will be liberated from all other sins as welL"

51. After commanding her thus the ascetic imparted Rudrādhyāya to her. After blessing that woman thus, he vanished there itself.

52. For the sake of doing something pleasing to her husband, she performed rites of meditation and the repetition of the great Mantras. Liberated from the sin of theft, he regained his physical body.

53-55. Thereafter, the thief named Vajra met with his-death. Others too to whom the wealth stolen by him belonged passed away^ Yama called them together and said thus :—

"Sin has been committed by you. Luckily some meritorious deeds also have been performed. What is the fruit that you wish to experience first of the auspicious activities ?

56. On hearing his words thus, Vajra and others said:—

"At the outset the fruit of meritorious deeds shall be enjoyed. Afterwards that of the sins shall be experienced."

57-59. Yama said once again. All of you go to heaven immediately, on the strength of this (meritorious deed of Dvijavarmā) along with your wives, sons and friends." They got into an excellent aerial chariot with Dvijavarmā as their leader and guide. Endowed with the relevant benefits, they went speedily to heaven.

1. Name of a celebrated hymn in Vāj. Sarhhitā XVI. 1-66. But how-was the Kirāta lady regarded eligible for repeating Vedic Mantras ?

Accompanied by his wife Dvijavarmā passed beyond all worlds and attained Gānapatya (the state of being the commander of the Ganas-Attendants of Śiva). Even today he rejoices in Kailāsa."

Indra said :

60. O highly intelligent one, mention the divisions and the comparative merits of construction of bunds and other meritorious deeds. It is conducive to the increase ofmerit."

Brhaspati said :

61-62. "Dvijavarmā ofgreat reputation (attained everything) after acquiring half of the meritorious deeds. Vajra acquired a halfofthe remainder. Others were endowed with a furthefmoiety ofwhat still remained.

Action is committed by one in four ways—by the mind, by the speech, by the casual movement of the body and by the wilful activity of the body. These perish due to the expiatory rites performed by the very same parts of the body.

Indra said :

63. "What is the nature of Asava ? (Liquor). What is its defect ? What is its merit ? What type of cooked food is defective ? Mention this in detail to me."[1]

Brhaspati said :

64. The different types of intoxicating beverages are as follows : ***Paiffika*** (made from flour or rice), ***Tālaja*** (from the date palm) ***Kaira*** (coconut palm-juice), ***Mādhūka*** (made from honey or Madhūka flowers), Gudasambhava (prepared from molasses). In regard to sinful nature the later ones mentioned above are half as dreadful as the earlier ones.

65. ***Āsava*** can be used as a beverage by the three castes beginning with the Ksatriyas. Excepting a Brāhmana lady,

1. Liquor-drinking is a great sin (Mahāpāpa). The remaining chapter deals incidently with different types of wines in ancient India, the permission to non-Brahmin men and women to drink and strict prohibition for Brāhmanas even while worshipping 'Mothers' (Afāfr-goddesses).

all women can drink liquors beginning with the third one i.e. ***Kaira*** (coconut palm juice, and prepared from honey and molasses).

66-67. A widow, a virgin and a woman in her monthly period shall avoid drinking liquor. If a woman drinks liquor out of covetousness and not in the company of her husband, she is called Unmādinī (a mad woman). One should avoid her like a Cāndāla woman.

68. The ratio of drinking liquors in the case of four castes beginning with the Brāhmanas shall be ten to eight or six to four. In the case of women it shall be half of the above. If they drink in the company of their husbands it shall be one-fourth of the above.

69-71. After drinking liquor out of delusion, a Brāhmana should perform ***Krcchracāndrāyana*** expiation. Or he shall repeat Gāyatrī Mantra or Jātavedasa Mantra ten thousand times. If a man repeats Ambikāhrdaya Mantra he shall become pure. A Ksatriya among the three castes shall be purified by repeating those Mantras half the number of times. In the case of women the number of repetitions shall be one-fourth or they can get the same done through Brāhmanas. One should repeat the Mantras a thousand times under water and become purified thereby.

72. Laksmī, Sarasvatī, Gaurī, Candikā, Tripurā, Ambikā Vaisnavī, Bhairavī, Kālī and Māhendrī are the Mothers.

73. There are other Śakti goddesses. In worshipping them the liquor prepared from honey is approved of. A Brāhmana who has mastered the Vedāṅgas shall perform worship without wine.

74. Those who are unattached to worldly objects attain the greatest goal through their power (i.e. the power of Mothers). They shall eat only what is dedicated and offered to them first. Without thinking about other deities they must be meditated upon. They must identify themselves with Mothers.

75. This remembrance of the fact ofthe supreme power (parā-Śakti) is prescribed as the expiation for all sins committed either knowingly or unknowingly.

76. The base fellow who drinks liquor without worshipping Parā Śakti shall stay in hell called Raurava for a period calculated at the rate of a year for every drop so-consumed.

77. He who drinks liquor with a desire for enjoying pleasures is the vilest of men. Excepting a fall from precipitous rock or immolation into the fire, there is no other means of atonement for him.

78-79. A Brāhmana should not drink liquor out of delusion or for the sake of friendship or because of passionate addiction.

A Brāhmana shall be purified of sinful defects due to the blessings of great men, by repentance of one's own action, by worshipping Parāśakti, by the observance of Yamas' and Niyamas, by means of ***Krcchracāndrāyana*** expiatory rites calculated on the basis of the number of days (on which the sin is committed). If the sin is committed consciously the expiation shall be twice as much.

CHAPTER EIGHT*

Narration of sexual Crimes.

Indra said :

1. What is ***Agamyūgamana*** ? (carnally approaching a forbidden woman). What is its defect ? What is the means of expiation ? O noble sage, it behoves you to explain this in detail to me.

Brhaspati said :

2. One's own mother, sister, wife of the preceptor and the wife of one's maternal uncle—if one carnally approaches any of these, there is no means of expiation (for this sin).

•This is chapter 3 in N.

3. The sin in carnally approaching one's sister is the same as in the case of contact with one's mother. The same is the result in contacting the wife of the preceptor. And the preceptors are of various types.

4. Beginning with ***Brahmopadeśa*** (i.e. imparting the Gāyatrī Mantra) and ending with (the exposition) of the Vedānta philosophy, if everything is taught by one person alone, he is called ***Mahagu.ru*** (Great preceptor).

5. If ***Brahmopadefa*** is imparted by one and the Vedas and Śāstras are imparted by another or a number of other persons, the former should be known as ***Ācārya*** and each of the latter a ***DeSika.***

6. If one carnally approaches the Guru's wife, it is the ruin of his soul. If the wife of **Acārya** is defiled, one should perform ***Krcchra*** and Atikrcchra rites for twelve years, each of them lasting for six years.

7-8. If a beloved of the maternal uncle is approached, one should perform ***Krcchra*** rite **for** six years. If **a** Brāhmana approaches a young woman of his **own** caste, he should observe fast for three nights and perform a hundred ***Prānāyāmas.*** If the woman of his caste is a harlot he becomes pure (by observing fast) for three nights.*

9-10. (He becomes pure) in five days after the contact with a Ksatriya woman and in seven days after the contact with a Vaiśya woman. If one approaches any of the women of oilmongers, Kirātas, fishermen, labourers etc., the purity can be regained in twelve days or by worshipping ***Dharāiakti*** (the Śakti of Earth). If a Brāhmana approaches a Śūdra or a Gāndāla woman by mistake, he can become pure in a year.

11. Dāsī (a slave, harlot) is of four types : Devadāsī, Brahmadāsī, Svatantrā** (independent) and **Sūdradāsikā.** The first two are on a par with a Ksatriya woman.

12. The other woman **is** equal **to a** prostitute **and** the next one like a woman of the lowest caste. If a Brāhmana, **out**

*** N. reads *dvirātrāt* 'for two nights.'**

****(*svadāsī*—'personal Dāsi' in N.**

of delusion approaches his woman-slave, he shall acquire sin in the matter under reference.

13-14. If any one indulges in sexual contact with his own wife during the period of menstruation, he should perform the ***Prājāpatya*** rite. If she is another man's wife, the observance of the rite shall be twice as much. If she is a Ksatriya woman, it shall be four times as much. If she is a Vaiśya woman, it shall be eight times. If she is a Śūdra woman, it shall be sixteen times as much. If she is of a mixed caste, it (the expiation) shall be thirtytwo times. If she is a harlot, the expiation is the same as in the case of a Śūdra woman.

15. If a person, out of delusion, desires to cohabit with his wife during her monthly course, he shall become purified (after the act) only by taking bath, wearing new clothes and performing expiatory rites mentioned before.

16. After fasting for the remaining part of the day, he should take bath and perform religious rites. In the case of sexual contact with other women also, everything should be performed similarly.

17. If a person cohabits with a virgin without the legitimate marital rites, but with the permission of her parents, he shall become purified by observing fast for three nights. Further, he must marry only that girl.

18. If any one cohabits with a virgin given in marriage to another, he becomes purified after a quarter of the day.* If anyone carnally approaches a virgin with the permission of her parents he becomes purified in half a day.**

19. If a person with the knowledge of his parents cohabits with a girl for a month even when she is a virgin, he

*The Text N. shows that our text has mixed up some lines. The N. text reads differently :

Kanyāgantā pitroranujftayā sārdham tridinena viiudhyati j

'A person going to a girl given to another but with the permission of the parents, becomes purified in three days'.

**In N. this line is preceded by the line :

ekena saṅgatām jhatvā yo'nyasmai pratiyacchati

The person who has full knowledge that his daughter goes with a -certain person and still gives her in marriage to another should be known as .a Vrsala (Śūdra) and be excommunicated in all religious rites.'

should be known as a vrsala (Śūdra) excommunicated in all religious rites.*

20. If a woman is married by one but another man cohabits with her with the knowledge of the parents, and if the second man dies, the woman does not become a widow. She can go over to the first man.

21. But she must get blessings of Brāhmanas and perform marital rites. Rites of renunciation* (?) should be performed. So also the rites laid down in Śrutis, Smrtis etc.

22. If a woman is at first married to a person but she is given to another by her father on the death of that man, •he then becomes a mere tool in the hands of that man desirous Of enjoyment of pleasures. She is not worthy of taking part in any holy rite.

23. The entire universe consisting of the mobile and immobile beings, beginning with Brahma and ending with an ant, is said to be evolved out of the five elements and is endowed with four instincts.

24-27. They (the instincts) are concerned with food, copulation, sleep and fear. They exist for ever. (Partially defective text). Without food the creature cannot exist but food incites passion. Hence, passion is difficult to avoid, in the case of living beings. The creator of the universe made it in the forms of man and woman and through Cupid (God of love and passion) caused the activity of the nature of creation, sustenance and destruction. If Cupid is active, the whole universe is active and if he recedes it gets dissolved.

Listen, I shall now mention the secret means whereby those who are not endowed with knowledge and intellect can attain salvation by means of activity alone.

28-32. (Mantra)—"Vāsudeva is identical with every thing. He is the ancient Purusa. This Laksmi is the original Prakrti, the mother of the entire universe. For the satisfaction of five elements in each churning sexual intercourse is being carried out." If the sexual indulgence is after repeating

***N. reads : *tayā karmāni* "she should be made to perform rites prescribed in. Śrutis and Smrtis.**

this Mantra, both of them become persons of holy rites. There is no sin in their case.

This is in regard to those who have the power of penance. In the case of ordinary persons, downfall alone is in store. Further, this is in the case of one's own wife. Since fate is more powerful than they (?)

If the hearts of both have mutual identity, since the minds of both melt with devotion to the goddess, there is no sin in their case too, if the act is not committed on prohibited days.

33-34. (Mantra) — "This is Ambā, the mother of the universe. This man is Sadāśiva. For the pleasure of twenty-five principles, it is being churned now". If the churning is carried out with this Mantra, both of them become meritorious in their deeds, due to the power of this Mantra. There is no sin in their case.

35. Listen to this, O Devendra. This is the greatest secret. It is the destroyer of all sins simultaneously.

36. One should be endowed with devotion and faith. After taking bath he should stand under water. Thereafter, he shall repeat ***PañcadaSiksari***[1] Mantra a thousand and eight times.

37. By propitiating parāśakti, one gets liberated from all' sins. Thereby the sins committed in the course of ten million Kalpas perish. He gets rid of all calamities and obtains alL ambitions."

Discussion about prohibited things :

Indra requested :[2]

38. "O Holy lord, conversant with all holy rites and pious activities, O holy sage, engaged in the welfare of all living

1. The esoteric fifteen-lettered mantra of Parāśakti is: *Ha Sa Ka La Hrim Ha Sa Ka Ha La Hrim Sa Ka La Hrī.*

2. The remaining chapter discusses the last Mahāpātaka viz association with those who have committed one of the Mahāpātakas. As in the case of incest, Smrtis like Manu XI. 181, Yāj III 261 etc. have prescribed different penances for such sinners but there is no unanimity among them.

beings, it behoves you to recount the special features of the sin due to contact.

Brhaspati said :

39. "The sin due to contact is mentioned to be offour kinds: ***Kartā*** (the perpetrator) is the most important one. The others in due order are ***Sahakrt*** (collaborator), ***Nimitta*** (instigator) and ***Anumata*** (abettor) .

40. The śin of these shall be thus: that of the latter is one-tenth of the preceding one. One's purity is in accordance with the manner mentioned before.

41-43a. The sin of the people selling the following things[1] becomes reduced to the tenth from the earlier to the later in the order in which they are mentioned :—•

Liquor, the flesh of an animal killed with a poisoned weapon, gum resin, mushroom, onion, garlic, ***wrightia antidysenteria,*** a gourd called Mahākauśītakī, fruit of ***Momordica Monadelpha,*** fungus (Mushroom of coloured variety), a drug called Hastinī, a plant called Śiśulambikā ***Ficus Religiosa,*** the egg plant (the fruit of), the clearing nut plant, the wood apple, jasmine.

43b-45. The sin of taking food supplied by these people becomes reduced to the tenth from the earlier to the later in the order in which they are mentioned, viz. : One who sells (plots or buildings) forming part of a city or a village, the (implements etc.) of a Vaiśya, the articles presented to prostitutes, a servant, a citizen, a person staying in a remote village, a person of bad repute, a physician, a forest dweller, a Śaivite, a pimp, a person who sells cooked food, a person who maintains himself by dealing in weapons, a recluse and a person who censures Vedic conduct of life.

46-49. If one independently takes in an edible fried in oil, one shall point out the sin mentioned therein. He shall point out that the thing seen by them alone and eaten by them is free from sin.*

1. VV. 41-45. list the prohibited things for sale.
2. W. 46-59 throw light on complex social situation in ancient India and the superstition of pollution by sight.

If one eats without being seen by others edibles fried in oil and cooked food belonging to Brāhmanas, Ksatriyas, Vaiśyas and Śūdras the sin shall be one-fourth (?)

If a Brāhmana eats the food prepared by his female slave and seen by her, the sin is half. If the cooked food is seen by a Veśyā (harlot) the sin is three-fourths. The cooked food of a cowherd, except the four milk products, shall be on a par with that of a Śūdra woman. The cooked food prepared in oil or ghee or mixed with jaggery taken from a Vaiśya does not become denied.

50-52. A fallen Brāhmana woman is on a par with a Vaiśya woman. There is no harm if the food is seen by her. If a Brāhmana eats the food of a ***Bruoa*** (Brāhmana-impostor, a pretender) he shall perform a hundred Prānāyāmas. Or he shall repeat ***Drupadād*** Mantra (AV. 6.115.2-3) three times under water. Or he shall repeat ***Idarft Visnu*** etc. (RV. 1-22-17) or ***Tryambakam*** etc. (RV. 7-59-12) under water. By observing fast for a night, he shall become free from sin.

53-54. Or he shall repeat the Annasūkta or the Mantra ***Bhrgurvai vāruni.*** (Tait Up. III-1.1) and sprinkle water over the food repeating the Pāvamānika Mantras. He shall then repeat the verse ***Brahmārpanam*** etc. ***(Bhagavad GUS*** IV. 24) observing holy rites. By observing fast for a night, he shall become pure.

55. If a woman eats the food of a ***Bruva*** etc., she shall feed Brāhmanas for a day. If a Brāhmana takes their food in an emergency, he is not defiled thereby.

56. If a person takes food inspired seven times by the mantra ***Idarh Visnu*** etc. (RV. 1-22-17) and meditates over it with the idea "I am He", he shall not become defiled.

57. Or he shall meditate on Saṅkara, repeat the Mantra ***Tryambakam*** etc. (RV. 7-59-12) and meditate over it with the idea "I am He", he does not become defiled.

58-59. Listen, O Devendra, to these secret words of mine. One shall meditate upon goddess Parā Śakti, repeat ***Pañcadaśākṣari*** Mantra and take food after dedicating the same to her. If he repeats this everyday, that Brāhmana will never have the sin from the defect of food. He need not be afraid of poverty.

60-61. He need not fear sickness nor enemies. If he repeats the Mantra, he shall attain salvation. Everywhere and at all times he shall meet with auspiciousness.

Thus, O Śakra, the details regarding sins have been explained to you. So also means of atonement for them. What else do you wish to hear ?

CHAPTER NINE

Churning of the ocean for Nectar

Indra submitted '.

1. O holy lord, conversant with all types of holy duties, the foremost among those who know the (events of the) three units of time (i.e. past, present and future); sinful activities and the means of remedy, thereof have been perfectly recounted by you.

2. What is that Karman of mine, as a result of which this mishap has befallen me ?[x] What is the means of atonement for the same ? Mention this, O most excellent one among tho.se who speak fluently.

Bṛhaspati explained :

3. It is traditionally remembered that then* Danu was born of Diti and Kāśyapa and a daughter called Rūpavatī

1. The story of Indra killing his preceptor Triśiras or Viśvajit on the suspicion of his complicity with Daityas and the consequent pursuit by Brahma-hatyā (the sin of Brāhmana murder) and Lord Nārāyana's division, of Indra's sin of Brahmahatyā among women, trees and the earth is found in *Mbh. Udyoga* 9-3-4; *Śānti* 342.32-34 and 41 and *Udyoga* 9.43 southern recension and other Purānas.

• Our text reads *'tato'*—But N. reads *suto* 'a son'. *Smriah* in V. 3a in our text and *suto* in N. means both. The texts presume that Danu is the name of a man and Kaśyapa was his father. MM. *Ādi* 65.12 clearly states that Danu was the daughter of Daksa and she was given in marriage to Kāśyapa. That is Kāśyapa was the husband and *not* the father of Danu. Other Purānas endorse Mbh. If *Smxtah* in V. 3a is emended as *Smṛtā* the verse means : 'A beautiful girl remembered by the name Danu was born to Diti and Kāśyapa.

was also born whom the father (Kāśyapa) gave to Dhātā (in marriage).

4. An excessively brilliant son Viśvarūpa was born to her. He was always devoted to Nārāyana. He was a master of the Vedas and Vedāṅgas.

5. Then the lord of Daityas chose the son of Bhrgu (i.e. Śukra) as his priest. You were appointed here in the kingdom of the Devas as Vāsava.

6. Prior to this when you were in Sudharmā (the Assembly Hall of Devas), a certain question was put by you in the presence of sages.

7. "Which is better, worldly existence or pilgrimage ? What is its excellence ? Be pleased to bless me with a decisive answer."

8-9. All of them began to answer but before that, as fate would have it, the following answer was given by me quickly.

"Pilgrimage is far more excellent than worldly existence." On hearing that the sages became furious and cursed me.

10. "Go immediately to Karmabhūmi, "Land of holy rites" i.e. Bhārata (India) along with your sons limited in number due to poverty." On being cursed thus by those infuriated sages, I became dejected. I entered the city of Kāñcī.

11-12. On seeing the city devoid of a priest, you became worried in mind along with the Devas. For the sake of priesthood, Viśvarūpa was respectfully entreated by you. Viśvarūpa, the most excellent one among persons engaged in austerities, the sister's son of Dānavas, became the priest of Devas.

13. The priest of great power of penance did not have any excessive enmity towards Daityas. At that time the lord of Daityas and Vāsava became equally powerful.

14. Then once O king, you became very furious and desired to kill the nephew of the lord of Dānavas. With that desire you hastened to the forest where he was practising penance.

15-16. He was seated there along with the sages. He appeared like a mountain with three peaks.* By reciting the

* Viśvarūpa had three heads and was hence called *Triśiras.*

Vedic Mantras he caused the quarters to reverberate. He was completely engrossed in the Bliss of Brahman—you considered that (killing him) will be for the welfare of all living beings. With the favour of Iśa, all his heads were simultaneously chopped off by you.

17-18. On acquiring that sin, you were afflicted frequently. You went to a cave in the Meru and stayed there for many years. On hearing the words of sages, Brahma came to know about the death of his son. Being distressed due to the grief over the death of his son, he became angry and cursed you.

19-20. "Due to my curse may Vāsava become immediately devoid of splendour and glory."

Devas then became leaderless and bewildered. They were harassed by the Daityas. Separated from you and me, fthey fled to the abode of Brahma. After making obeisance to him, they reported him everything that had happened.

21. Thereupon, the self-born lord (god Brahma) began to ponder over the remedy for that sin. But he was not able to find any such remedy.

22-24. Thereat, surrounded by the Devas, he approached Nārāyana. After bowing down to him and eulogising him the four-faced Lord submitted to him the relevant facts.

After reflecting very much, the lord of the world (Nārāyana), with great sympathy, split the sin into three parts and assigned them to three different places viz. women, Earth and Trees. He granted boons too to them.

25-26. The boon then granted to the women was in contact with husbands and acquisition of sons in all seasons (or menstruation period). That granted to the trees of every type, was the ability to grow once again when cut.

Madhusūdana bestowed the boon of ability to fill up dugout places of the Earth. The sin began to function in them as menses in the case of women, exudation of sap in the case of trees and barren spot with saline soil in the case of the Earth.

27. You, Indra came out of that cave and became the leader of the Devas. You acquired the wealth and glory of kingdom due to the favour of Parmesthin.

28-29. Pacified by him, Dhātā spoke to Janārdana—"My curse will not be in vain. Let it take effect after the lapse of some time" (O Hari—N).

On hearing the words of the sage of unmeasured splendour, the lord became delighted. Conversant with the shape of future events he went away silently.

30. Till this time you were ruling over the three worlds- and being arrogant on account of your glory and suzerainty, you caused harm to the Kailāsa mountain.

31. Sage Durvāsā, the holy lord, was sent by the omniscient Lord Śiva. Desirous of suppressing your haughtiness sage Durvāsā cursed you.

32. The result of both the curses has been the same. See, the three worlds have become devoid of glory and brilliance.

33. *Tajñas* are not being performed nor *Dūnas* (charitable gifts) are being distributed. O Vāsava, there is neither **raffia** (Restraint on the sense-organs) nor *Niyama* (Holy observance of vows etc.). Penance and austerities are not found anywhere.

34. All the Brāhmanas are devoid of glory and splendour. Their minds are overpowered by covetousness. They are devoid of inherent strength and deficient in courage. All of them have become more or less Atheists.

35. The earth has lost all its essential juice and herbal products. It is becoming more and more feeble and powerless. The sun has a dim and grey disc; the moon is bereft of its lustre.

36. The fire-god is lacking in lustre, his form being adversely affected by wind and dust. The spaces of quarters, are not bright and the sky is not clear.

37. Devas are weak. They appear entirely different. The three worlds including mobile and immobile beings are on the verge of ruin."

Hayagriva said :

38. "Even as Brhaspati and Mahendra were conversing thus, Malaka and other great Daityas attacked *Svargaloka* (Heaven).

39. Haughty on account of their physical strength, they chopped off all trees in the whole of Nandana park. They hit and beat the gardeners with different weapons.

40. They smashed down the rampart wall and rushed in the city. They thrashed and tortured the Suras staying in their palaces.

41. Particularly, they abducted the gem-like (beautiful) celestial Damsels. Thereupon, the Devas who were completely afflicted cried loudly.

42. On hearing such a noisy tumult, Vāsava left his seat and began fleeing followed by all Devas.

43. After reaching the abode of Brahma, Vrsā (i.e. Indra) with gloomy face recounted factually the entire activity of the Daityas.

44. On hearing it, Brahma the creator of the worlds glanced at Harihaya (Indra) whose splendour and lustre had been destroyed and who had been accompanied by all Devas and said this to them.

45. "O Indra, do seek refuge in Mukunda along with all Devas. That destroyer of Daityas will bring about your welfare."

46. After saying this, Brahma himself, the grandfather of the worlds, went to the ocean of Milk accompanied by him as well as Devas.

47. Then Brahma and other Devas eulogised Lord Janārdana, the great ruler of the worlds with excellent words.

48. Then the delighted lord Vāsudeva, the eternal lord who is eager to protect the universe, told Devas.

Sri Bhagavān said :

49. "I shall perfectly bring about an increase in your case by means of my brilliance alone. What is being suggested by me may be carried out by you all.

50. Cast down into the ocean of Milk all types of medicinal herbs. Get into an alliance with those Asuras and do everything in collaboration with them.

51. Make the Mandara mountain your churning rod[1] and Vāsuki your churning rope. I shall stand near to help you, O Suras. May the churning for the Nectar be carried out.

52. All Dānavas should be addressed in a concilia-tory manner "Of course the benefit (of churning the ocean) is common to you and to us".

53. All of you will become strong and immortal by •drinking nectar that jvill come out when the ocean of milk is being churned.

54. I shall manage everything in such a manner that the Daityas will only exert themselves but will not get any part of Nectar".

55-56. All those Suras who were advised thus by •Śrīvāsudeva made an alliance with the Daityas of matchless power.

The Suras and the Asuras brought various kinds of herbs and cast them into the ocean of Milk. They made the Mandara mountain which was spotlessly purer than the moon, their churning rod and Vāsuki the churning rope. With very great effort they began to churn the ocean.

57. The gods were allotted places near the tail of Vāsuki. The sons of Diti were employed by Śauri (Visnu) at the portion of the head.

58. Although the Daityas were very powerful, they became pale and devoid of brilliance when their bodies were scorched and singed by the fiery breaths of that (serpent).

59. The Suras who were pulling at the portion of the tail were rendered robust and devoid of fatigue through a favour-able gust of wind induced,by Visnu.

60. In the middle of the ocean of Milk, the exceedingly lustrous lord in the form of primordial Tortoise became the basis and support of the Mandara mountain that was rotating therein.

1. The story of churning the milk-ocean for nectar appears in *Mbh. Ādi.* 18, VR I. 45, Bh. P. VIII 6,7 and other Purānas all affirming pro-sura role of Visnu. This Purāna is no exception as can be seen from VV. 49r54. The episode reflects against the greatness of Visnu.

61. Mādhava pulled Vāsuki speedily from the midst of all Devas by assuming a separate form and from the midst of Daityas by assuming another form.

62-65. In the form of Brahma ***(KSrma***—Tortoise, in N) he supported the mountain that had occupied the ocean. In another form, that of the divine sage (i.e. Nārāyana), he enlivened Devas and rendered them more powerful and robust frequently with great brilliance.

By means of another splendour and radiance that could withstand use of force, the omnipotent Janārdana revived the serpent.

When the ocean of Milk continued to be churned by the Devas and Dānavas, Surabhi (the Divine Cow) , honoured by the Suras came up in front of them. At that time, O ascetic,, the Devas and Daityas attained great joy.

66-69. When the ocean of Milk was once again churned by the Devas and Dānavas, goddess Vārunī with tremulous eyes on account of inebriety, rose up even as the Siddhas in the firmament began to think—" What is this"? She smilingly stood in front of the Asuras.

The Daityas did not accept her. Therefore, they became Asuras. They were given the appellation Asura in the sense "Those who do not have ***Surā*** (liquor)".[1]

Thereupon, she stood in front of Devas. On the direction given by Paramesthin (Brahma) Devas joyously accepted her. In view of the fact that they accepted Surā, they became glorified by the appellation Sura.

70. When the churning proceeded ahead, Pārijāta, the great tree, appeared in front of them rendering the region around fragrant by means of its sweet smell.

71. The intelligent groups of celestial damsels, of excessively beautiful forms, O divine sage, appeared in front of them, captivating the minds of all people.

1. A popular etymology : A-sura (Non-wine-imbibers). Originally it is derived from *^as*—'to throw'—who threw out gods. But in Vedic it is. used with Varuna and as an adj. it means 'divine', 'Supreme Spirit' (MW 121-1). The A-sura is a later formation come to be supported by- such Purāna episodes as in VV. 66-69.

72. Then the moon of cool rays rose up. Maheśvara took it up. The different kinds of poison rose up. The species of Nāgas accepted them.

73. Then the gem named Kaustubha came up. Janārdana took it. Thereafter, the great medicinal **herb** named Vijayā (Hemp), that caused intoxication through the smell of its leaves, was born. Bhairava accepted it.

74. Then, dressed in divine robes lord Dhanvantari, himself stood up holding a pot filled with Nectar in his hand.

75. Then, O storehouse of austerities, Devas, Daityas and sages all round became delighted and contented.

76. Then, from that great ocean of Milk, goddess Śrī, the bestower of boons, came up holding a lotus in her hand and seated in a full blown lotus.

77. Then with a contented heart, all sages eulogised the great goddess **Srī** by means of **Srīsūkta***. The Gandharvas sang well.

78. All the groups of celestial damsels, the leader of whom was Viśvācī, danced. The Gaṅgā and other sacred rivers approached her for the purpose of her bath.

79. Taking up the water kept in a sacrificial vessel (gold vessel in N.) the eight elephants (supporters) of the quarters bathed goddess Śrī occupying the lotus.

80. The ocean of Milk in an embodied form gave her a lotus garland. The excellent and valuable Tulasī that was born then identified itself with Hari.

81. Viśvakarmā bequeathed her all divine ornaments. Wearing divine garlands and robes and adorned with divine ornaments, Ramā proceeded towards the region of the chest of Visnu even as all were watching her.

82. Tulasī was held by Visnu of great potentiality. Goddess Laksmī with the region of the chest of Visnu as her

*A supplementary *(kkila)* Sūkta after RV. rv\ iv. 34.

abode, the great goddess of all the worlds, looked at the Devas with eyes as if melting with compassion.[1]

CHAPTER TEN

Manifestation of Mohini :

Hayagriva said :

1. Then, on being accepted and assisted by lord Visnu of great might, the exceedingly courageous Devas with Mahendra ns their leader, became highly delighted.

2. Malaka and other Daityas had become adversely disposed towards Visnu, so they were abandoned by Śrī (the goddess of glory and fortune). Hence, they were extremely dejected.

3. So the Daityas snatched away the golden vessel that contained the excellent essence of nectar and that had been held in his hands by Dhanvantari. Thereat a violent dispute arose between the Asuras and Devas.

4. In the meantime, Visnu, the sole protector of all the worlds, earnestly propitiated Lalitā[2] whose form was in union with his own.

5. On seeing the dreadful battle between the Suras and Asuras, Brahma went back to his own region and Śambhu remained in Kailāsa.

1. The list of'Jewels'that were churned up from the milky ocean and their order of coming out differs in other Purānas. For example, the Bh. P. VIII. 8 gives the following order and list of the 'jewels' : 1. Surabhi (the divine cow), 2. Uccaihśravas (a horse), 3. Airāvata (an elephant), 4. Kaustubha (a jewel), 5. Pārijāta (a flowering tree), 6. Apsaras (Divine damsels) 7. Laksmi (a goddess), 8. Vāruni (the wine-deity) 9. Dhanvantari (with a jar of Amrta), the Bhāgavata list does not include Gandra, Visa (poison absorbed by Nāgas) and Vijayā (Hemp) given in our text.

2. This being the glorious story of Lalitā, Visnu is shown to have propitiated Lalitā to assume the enchanting form of Mohini. No other Purāna mentions this.

6. Vrsā (Indra) fought with Malaka, the leader of the Daityas. All the Suras fought with Asuras.

7. The lord (Visnu), the leader of Yogins, propitiated Māheśvarī. By meditating solely on her, he became identical in form with her.

8. She fascinated and enchanted everyone. She was the very heroine incarnate of the sentiment of love. She was richly-clad in a seductively charming dress and she was bedecked with all ornaments.

9. After stopping the terrific battle between the Suras and Asuras, she enchanted the Daityas with her smile and said :

10. "Enough of fighting. Of what avail are the weapons, that tear and pierce the vulnerable points ? Of what avail are vain and harsh utterances that cause parched throats ?

11. I myself shall be the impartial Mediator between you and the heaven-dwellers. Both you and these Devas have worked strenuously in this enterprise.

12. I shall distribute this wonderful nectar equally among all of you. The excellent vessel of nectar should be handed over to me".

13. On hearing those words of hers, the Daityas were deluded by her utterances. Foolishly they gave the vessel of nectar to her.

14. That lady of exquisite beauty that could fascinate the entire universe, made separate rows of seats for the Suras and Asuras.

15. Standing in between the two rows she spoke to the Suras and Asuras—"All of you be quiet. Everything will be given by me in due order".

16. All of them unanimously accepted her statement. That lady powerful enough to delude the entire world, began to destribute.

17. She made clinking sounds with her golden ladle. The auspicious bangles jingled and tinkled. Equipped with beautiful ornaments, she shone like the most exquisite of all fine arts.

18. In her beautiful left hand that resembled a lotus, the pot of nectar shone brilliantly. At the outset, she served the nectar in the row of the Devas by means of her ladle.

19. Even as she was serving thus in due order, Sairńihikeya (Rāhu) who was sitting in the middle (of the row of Devas) was pointed out to her by the moon and the sun. She cut him off with the hand holding the ladle. His head alone that had consumed the nectar went over to the sky.

20. Even after seeing it, the Asuras who were deluded remained quiet. In this manner, she distributed the entire quantity of nectar among the Devas. She placed the vessel in front of the Asuras and vanished.

21. On seeing the empty vessel, all the Daityas and Dānavas became excessively furious. They desired to fight too.

22. Indra and all other Suras had become stronger due to their imbibing the nectar. With their weapons they fought the weaker Asuras.

23. On being hit and pierced by the excellent Suras, hundreds of leading Dānavas went to the ends of quarters and many went to the Pātāla.

24. The lord of the Devas who was glanced at (favourably) by the goddess Śrī, conquered the Daitya named Malaka and got back his own glory.

25. After regaining his throne, Mahendra, the conqueror of demons, protected the three worlds as before, duly attended by the Suras.

26. As before, all the Devas roamed about as they pleased without fear, in the three worlds consisting of mobile and immobile beings. They were delighted in their minds for ever.

27. After observing these activities of Mohinī, sage Nārada, who was surprised very much and who used to move about as he pleased, went to Kailāsa.

28. He was permitted by Nandin to go in. He bowed down to Parameśvara (god Śiva). On being duly received by that lord, he was gratified and he took his seat.

29. When the sage who habitually sported about as he pleased, was seated, the great lord, the consort of Pārvatī, fair in complexion like crystal, asked him.

30. "O holy lord conversant with everything that has taken place, O divine sage who have sanctified the seat you occupy, O sage fond of provoking quarrels, what about the tidings there of the heaven-dwellers ?

31. Who has won, the party of Suras or that of Asuras ? What is the news regarding the Nectar? What is being done by Visnu?"

32. On being asked thus by Maheśa, the excellent sage Nārada who was extremely delighted and surprised spoke.

Nārada said :

33. "O lord, you know everything because you are omniscient. Still, everything will be reported by me now, since I have been asked by you.

34. When such a terrible battle took place between the Daityas and the heaven-dwellers, Adinārāyana of glorious brilliance assumed the form of Mohini.

35. On seeing that lady wearing grand splendid ornaments, the very embodiment of the sentiment of Love and Romantic feelings, the Suras and Asuras desisted from their active fighting.

36. The Daityas who were deluded by her Māyā, were requested (to hand back) the vessel of nectar. Immediately they gave it to her and made her the arbitrator.

37. After receiving it with a captivating smile, that goddess distributed the entire quantity of nectar among the Devas.

38. Not being able to see her because she had vanished and finding the vessel (of nectar) empty, the Daityas became furious. They with their faces blazing (flushed) with anger, rose once again to fight.

39. Since they had imbibed nectar, the immortal ones became more powerful with excessive exploits. Defeated by them and almost destroyed by them, the great Daityas went down to Pātāla."

40-41. On hearing about this episode, the immutable lord of Bhavānī hurriedly sent away Nārada. Musing constantly on what he (Nārada) reported to him and being wonderstruck, he, accompanied by Pārvati, but unknown to all his atten-

dants (Pramathas) and (even) to Nandin, Skanda and Vināyaka, approached Visnu.

42. On seeing Lord $iva accompanied by his consort riding his vehicle (the bull) arrived at the shore of the (milky) ocean, Visnu got up from his seat, the body o* the serpent (Śesa) and came over to him.

43-44. After getting down from his vehicle, Īśa stood there accompanied by Pārvatī. On seeing him Acyuta, Vistaraśravas, (i.e. Visnu) hastened to him. He received him duly with materials of welcome and worship. With great joy and love, he. embraced the consort of Bhavāni very closely and asked him the purpose of his visit.

45-46. Māhādeva requested him—"Q lord Purusottama, O glorious Lord and master of great Yogic practice, show me that beautiful form of excellent magnificence, charming in every respect, which had been assumed by you—the form that bewitched and fascinated everyone, and which surpassed the power of the mind (imagination) and of speech (being beyond description).

47. I wish to see that form of yours which is the presiding deity of the sentiment of love. It should, by all means, be seen by me. Indeed, you are like the divine cow that yields everything that is sought."

48-49. On being repeatedly requested thus by Mahādeva, Hari the lord and master of great yogic practice, meditated with singleminded devotion on that (supreme deity), by meditating on whom that matchlessly miraculous form had been obtained by him (before). Smiling a little, he said,—"Be it so" and then vanished.

50. Śarva repeatedly sent his glances all round. Then he saw a beautiful garden in a certain place, the like of which had never been seen before.

51. The bees were drinking honey and amusing themselves among rows and rows of full blown blossoms. The quarters were rendered fragrant by the sweet smell from bunches of Campaka (Michelia Campaka) flowers.

52. Cuckoos were revelling and fluttering (by imbibing) the liquor-like nectar from bunches of mango blossoms. Peacocks

were engaged in dancing sports among stumps of Aśoka trees.

53. The humming sound of the swarms of bees appeared to be superior to the note of lutes. The garden shone brilliantly on account of Pātalī (Trumpet flowers) red in colour and having excessive fragrance.

54. It had an elegant charm with the clusters of the flowers of Tamāla (xanthochymus pictorius), Tāla (palm tree) and Hintāla (Phoenix) appearing like a garland. It was well-decorated by means of unsplit splendour and magnificence of lotus blossoms in the ponds along the borders.

55. It abounded in full blown flowers and beautiful sprouts moving gracefully in the gentle breeze. It was rendered fragrant by the continued flow of sweet smell of flowers therein that excelled even the flowers of heavenly tree Santāna.

56. A beautiful woman was seen at the foot of a Pārijāta tree, there in that garden full of flowers and pleasing to the minds of all people.

57. She was reddish fair in complexion like the rising sun. She was proud of her fresh youthfulness. (Defective text). Her feet, nails and lips were excellent and ruby-coloured.

58. By profuse application of the splendid red dye and lac, her feet were blood-red in colour. She was very charming with lotus-like feet adorned with anklets producing sweet tinkling notes.

59. Her shanks were capable of suppressing the pride of the quiver of the hero Anańga (Lord of Love). She shone charmingly with her thighs resembling the trunk of an elephant as well as the stem of a plantain tree in complexion (as well as shape).

60. Her excellent buttocks were covered with a soft glossy silk of very fine texture and pink colour. She was very brilliant in appearance with big hips and loins.

6.1. A Golden girdle studded with freshly cut ruby stones heightened her beauty. From her navel of deep, depression resembling a deep eddy, the beautiful lustre of her ***Trivali*** (skin in three folds considered to be a symbol of beauty) rose up-like waves.

62- Hundreds of pearl necklaces covered her breasts resembling buds about to burst open and moved about as if in swing. Her frail waist was pressed down by her weighty and excessively plump breasts.

63. She had arms tender like the Śirīsa ***(Acacia Sirissa)*** flowers. She was bedecked in bangles and bracelets. In her fingers she had rings. Her neck was beautiful like the well polished conch-shell.

64-65. Her chin was curved and shone like a mirror. Her lips were red in colour. Her bright shining white teeth were set in beautiful rows. They resembled the moon. They had the lustre of jasmine bud. She appeared to reveal and radiate moonlight. She shone with nose-rings[1] with big pearls.

66. Her braid of hair tied up neatly and adorned with the inner petals of Ketaka flowers shone well. Her eyes were long and fascinating. Her forehead resembled half the disc of the Moon. Her beautiful forelocks were neatly arranged.

67. Her ears were adorned with earings studded with rubies beautifying the tips of the ears. The betel leaf preparation that she was chewing was rendered fragrant by scented juice, camphor and musk.

68. Her face was as sweet as the disc of beautiful autumnal moon; the mark on her forehead made of Kastūrī (musk) shone gorgeously. She had beautiful tresses of hair thickly grown and bluish black in colour.

69-71. The saffron powder applied on the parting line in the middle of the head increased her lustre. Her ornament ***Uttamsa*** (a chaplet-like ornament worn on the crown of the head) shone like the digit of the moon. Her eyes were tremulous with excessive rapture. She was in extremely romantic and amorous guise bedecked in all sorts ofornaments. On seeing that lady engaged in playing with her ball with the jewels (jewelled ornaments like bangles etc) swinging to and

1. The mention of nose-ring shows that this work *(Lalitcpākhyina)* must be later than the 10th cent. A.D. (P. K. Gode had adduced adequate evidence to prove this). Rock-cut temples and frescos of pre-10th cent, period do not show nose-rings.

fro, Iśvara (Śiva) immediately left Umā and ran after that lady.

72. On seeing her beloved husband running thus, Umā was very much shaken by surprise. She censured herself and her beauty, overwhelmed with shame and envy, she stood there silently with the head bent down.

73. Śiva caught Jier somehow and embraced her frequently. Shaking hini off repeatedly, she too ran far away.

74. Seizing her once again, Īśa who was completely under the influence of the god of Love embraced her impetuously. His semen dropped down then.

75. Mahāśāstā, the lord of great strength, was born therefrom. He was capable of dispelling the arrogance of many crores of leading Daityas.

76. Due to the contact with the drops of that semen, O suppressor of Vindhya mountain, the earth assumed the colour of silver and gold instantly at different places.

77. Similarly that deity Viśvamohinī (the enchantress of the universe) vanished. Turning back in the company of Gaurī, Giriśa (Śiva) too went to his mountain.

78. I shall tell you a wonderful thing, O husband of Lopāmudrā.. Listen, this has been in my heart. It has never been revealed to anyone.

79. Formerly, there was a demon named Bhandasura. He was the leader of all Daityas. He had harassed Devas formerly in various ways as he pleased, since he was very clever.

80. From his right shoulder he created a Daitya named Viśukra who was capable of protecting his species. He was on a par with Śukra and conversant with all thoughts.

81. He created Visāṅga of defiled crest from his left shoulder. Bhanda, the Dānava, created a sister too named Dūminī.

82. In the company of his brothers of fierce valour, this demon killed all his enemies. With increased heroism and prowess he hit and hurt the entire cosmos.

83. On seeing him enkindled in spirit and splendour, Brahma, Visnu and Maheśa began to **flee** immediately. They stayed in their respective abodes permanently.

84. At the very same time, stupefied on being thrashed by his arms, the groups of heaven-dwellers found themselves incapable of even breathing.

85-86. Utterly bewildered and frightened some of them hid themselves deep within the nether worlds; some in the waters of the ocean; some in the corners of different quarters and some in bushes (on the tops) of mountains. They abandoned their wives, women-folk and children. The Rbhus (i.e. Devas) lost their offices of power. They began to roam about in disguise.

87. Bhanda considered everyone no better than a blade of grass—every one namely Yaksas, great serpents, Siddhas and Sādhyas, although they were highly arrogant of their ability to fight. He did not mind even Brahma, Padma-nābha (Visnu) and Rudra as well as Indra, the wielder. of thunderbolt. Thus Bhanda ruled over all the worlds.

88-90. It was to kill Bhandasura and to protect the three worlds, O sage, that the third form (of the goddess.) rose up from the fire of great sacrifice. They called the goddess of this form Lalitā and Parā devatā (the supreme Deity). Her four arms are adorned with ***PSśa*** (noose), ***Ańkuśa*** (goad), ***Dhanus*** (bow) and the highest Śakti, having her form identical with the supreme Brahman. Adept in conducting warfare, she killed Bhanda the leading Daitya in a batde.

CHAPTER ELEVEN

The Appearance of Demon Bhanda

Agastya said : —

1. "How was Bhandasura born? How did Tripurāmbikā originate ? How did she smash him in battle ? Mention everything in detail?"

Hayagriva said :

2-5. After leaving Dāksāyanī and destroying her father's Yajña, Śiva became engrossed in the Self, the essence of bliss

and knowledge, and observed his own spirit by means of his Self. He entered the region on the border of the Himavān on the banks of Gańgā, where he was attended upon by the sages. He became characterised by the quality of being indifferent to the mutually opposed pairs ***(Dvandvas).*** That lady of resolute determination propitiated Śañkara for a long time. After abandoning her body (i.e. as Dāksāyanī), she took rebirth as the daughter of Himalaya.

6. The lord cupid of mountains heard from Nārada that his daughter had been Rudrānī. Hence, he placed her near Śiva for the sake of serving him.

7. In the meantime, the Devas were harassed by Tāraka.[1] On being advised by god Brahma, they called cupid (the god of Love) and said thus :

8. "At the beginning of the period of creation, lord Brahma began procreating all subjects; But he never had pleasure or satisfaction in his mind. He performed penance for a long time mentally, verbally and physically.

9. Thereupon, the delighted Lord Visnu the bestower of boons unto all embodied beings appeared there accompanied by-Laksmī. He asked Brahma to choose any boon as he liked.

Brahma said :

10. "O lord, if you are pleased, let it be that I shall be able to create this entire universe consisting of mobile and immobile beings, without any strain. Let me be able to create, everything through your grace".

11. On being implored thus by Brahma, the lord glanced at Mahālaksmī. Indeed, it was at that time that you manifested yourself, assuming a form that could enchant the universe.

1. An Asura chief. (PE, p. 786) on the basis of some Purānas states that he got a boon from Śiva 'that none *other* than a son born to Śiva should be able to kill him'. Our *texi* here (VV. 16-17) attributes the granting of the boon to god Brahma. Śiva was a widower then and he must be persuaded to marry to beget a son for killing Tārakāsura. Hence, the deputation of Cupid the god of Love resulting in Kama's being burnt as narrated in the subsequent story.

12. For serving you as weapons, the flower-arrows and the sugarcane bow were given to you. The delighted Hari granted you invincibility and the state of being always a Victor.

13. This (Brahma) creates living beings through the cause i.e. one's own ***Karman*** (past action), you shall be the witness through your own folk (aides). May you thus enjoy pleasure.

14. O Cupid, Brahma to whom boons have been granted, places the burden on you and realizes mental •satisfaction and remains care-free even today.

15-17. Your strength and vigour will never be ineffective, your valorous exploit can never be futile. Though gentle and tender, your flowery weapons can never be in vain.

There is a Dānava named Tāraka to whom Brahma had granted boons. He harasses all the worlds. Particularly he torments us. He has no cause to fear except from Siva's son.

18. Excepting you no one else can even say anything on this great task. This task can be achieved by you by means of your own hands, and not through anyone else.

19. Accompanied by Gaurī, and surrounded by the sages, Śiva is now staying in the beautiful region of Himācala. He is engrossed in the supreme Being.

20. Urge him on to Gaurī. His son will then be born. Save us, O mighty one, by performing this task that can be easily accomplished."

21. On being entreated by the Devas thus, and being repeatedly eulogised, the Cupid proceeded towards the ridge of the Himavān for the sake of his own destruction (as it happened later on).

22. The lord of Love with his weapon of flowery arrows raised, saw Iśāna seated there with his eyes closed and engrossed in propitiating something.

23. In the meantime the daughter of the Himavān, •equipped with wonderful personality came there with a desire to serve and propitiate Śiva.

24. The excessively powerful lord of Love, Smara saw -there, Girijā (Pārvatī) engaged in serving god Śambhu after

approaching him with sweet scents, flowers and other materials of offerings.

25. Invisible to all living beings, he stood firmly not very far from him (Śiva). With his excellent flowery arrows he pierced Maheśvara.

26. On being hit by those arrows Siva became one whose consciousness was completely permeated by the god of love. Forgetting all his duties, he glanced at Gaurī, who was standing by him.

27. Regaining his fortitude and mental steadiness, he began to think what it was (that had upset him.) Then he saw in front of him the cupid, the lord of love, with flowers for his weapon standing in readiness to attack.

28. On seeing him, the trident-bearing lord Śiva wlm was competent to burn the three worlds, opened his third eye and burned the shark-bannered lord Cupid.

29. On being slighted thus by Śiva, daughter of the mountain became dejected. Thereafter, with the permission of her parents, she went to the forest for performing penance.

30. On seeing the ashes of the Cupid, Citrakarmā, the lord of Ganas, made a man of wonderful form by means of those ashes.

31. Rudra saw in front of him that person of wonderful form. Instantaneously he came to life as though Kama had become embodied once again. He was excessively powerful and highly refulgent with the lustre equal to that of the midday sun.

32. Citrakarmā embraced him joyously with his arms and said, "O son, eulogise Mahādeva. Indeed he is the bestower of achievement of all objects."

33. After saying this, that person of immeasurable intellect taught him the Mantra ***Satarudriya.*** The boy bowed to Rudra one hundred times repeating the ***Satarudriya.***

34. Then the delighted lord Mahādeva with Bull as his banner, asked him to choose any boon he liked. The boy then chose the boon.

35. "Half of the power of my antagonist will be united with my strength. Let my arrows make his important missiles and weapons futile."

36. After promising him "Be it so" and pondering over something, the lord granted him the power to rule the kingdom for sixty thousand years.

37. On observing this conduct the creator said "Bhand, bhand"[1] Therefore, he is being called Bhanda in worlds.

38. After granting this boon to him and bestowing on him missiles and weapons, the lord vanished there itself surrounded by all groups of sages (?)

CHAPTER TWELVE

Manifestation of Lalitā

Hayagriva said :

1. Since he (Bhanda) was born of the fire of anger of Rudra, the mighty Bhanda became a Dānava of dreadful nature.

2. Then Śukra, the extremely refulgent preceptor of the Daityas, came to him. Hundreds of very powerful Daityas too came to him.

3. Urged by the son of Bhrgu(i.e. Śukra), Bhanda called Maya, the original architect and engineer and artisan of the race of Daityas, and spoke these meaningful words :—

4. "It was at Sonitapura'[2] that all leading Daityas stayed before and ruled the three worlds. Go there and re-build the city."

5. On hearing those words, the architect went to that great city and by means of bis imaginative mind and power

1. *y/bhand*—'to be fortunate'. Probably 'bhanditi' was a blessing.

2. Although Assamese claim Tejpur as ancient Sonitapura, the claim of Sonitapura on the bank of Kedār-Gañgā or Mandākini about six miles from Usāmafh in Kumaun appears more acceptable—De, p. 189.

ofvision, rebuilt the city to make it resemble the city of the Devas.

6. He (Bhanda) was crowned by Śukra and the mighty Daityas. Due to that great glory, he shone with great refulgence.

7. Bhanda wore on his head the crown that shone like the rising sun and that was placed (on his head) by the son of Bhrgu. Formerly, it had been given to Hiranya-Kaśipu by Brahma. It was lively and indestructible. It had been worn by many Daitya rulers.

8. Two lively Cāmaras (i.e. chowries) were used by him as his insignia. They resembled the moon. They had been made by Brahma. Neither sickness nor miseries could assail one by resorting to them.

9. He (Śukra) presented him an umbrella formerly made by Brahma himself. People seated in its shade were never affected by even crores of missiles.

10. (The preceptor) gave him a bow named Vijaya and a conch called 'the killer of enemies'. He gave him other very valuable ornaments too.

11. He presented him an everlasting throne dazzling like the sun. Seated on the throne and bedecked in all ornaments he became magnificently brilliant like a gem that had been whetted.

12. He had eight mighty Daityas (as his assistants), viz.: Indraśatru, Amitraghna, Vidyunmāli, Vibhīsana, Ugrakarmā, Ugradhanvā, Vijaya and Śruti-Pāraga.

13. He had four beautiful wives, viz.: Sumohinī, Kumudinī, Citrāńgx and Sundarī.

14. All the Devas including Vāsava (Indra) who understood the (exigencies of the) time served him. He had thousands of chariots, horses, elephants and foot-soldiers.

15. Noble ones with huge bodies, they were very proud •of their victory. All the Dānavas followed the directives of the son of Bhrgu (i.e. Śukra).

16. They worshipped god Mahādeva abiding by the injunctions (cult ?) of Śiva, The Dānavas possessed sons, grand-

sons and ample wealth. Yajñas were being performed all round in every household.

17. Rg., Yajus and Sāman Mantras were frequently chanted in all the houses of Daityas. Mīmārhsā, Nyāya and other systems of philosophy too were studied in every house.

18. The Devas accepted Havya offerings in the Yajñas of the Daityas too as in the case of important hermitages of sages and Brāhmanas.

19. Even as Bhanda carried on all these activities with great pride in his victory, sixty thousand years elapsed like half of a moment.

20-21. On seeing the Daitya increasing in power of penance and physical strength and Indra deteriorating in prowess, the consort of Kamalā (i.e. Visnu) all on a sudden created a Māyā that enchanted the worlds. Janārdana, the lord of the Devas, told that Māyā :

22. "Fascinating and deluding all living beings by your own power do roam about as you please. No one will find you out.

23. Go hence immediately and enchant Bhanda, the leader of Daityas. Ere long, you will enjoy all worldly pleasures."

24. After receiving this boon, **Maya** bowed to Janārdana and requested for a few of the chief celestial damsels for assistance.

25. On being requested by her, the lord sent some celestial damsels. Accompanied by those ladies, chief of whom was Viśvācī, that fawn-eyed lady (i.e. Māyā) went to the excellent shore of Mānasa[1] lake where brilliant trees grew up.

26. It was there that the leader of the Daityas was sporting about in the company of his women. There, at the root of a Campaka tree, the fawn-eyed woman took up her residence and began to sing in sweet notes.

27. Then the leader of the Daityas came there surrounded

1. The purāna-writer had little idea that there are no trees near Mānasa lake. It is a poetic vision of the lake.

by his mighty ministers. He heard the note of the lute and saw the excellent lady.

28. On seeing that lady beautiful in every limb like another streak of lightning, he fell into the deep abysm named Cupid of an illusory nature.

29. His ministers too became deeply affected by Kama (lord of Love) in their hearts.

30. On being requested continuously by the leader of Daityas and those (ministers also), the Māyā lady as well as her assistant damsels instantly promised them adequate pleasure.

31. On attaining those ladies, the chief of whom was Mohinī, they derived the greatest pleasure because (ordinarily) they could not be obtained even by Aśvamedha and other great Yajñas.

32. They forgot the Vedas and lord Umāpati (Siva) too. They forsook Yajñas and other auspicious rites.

33. Their priest too was struck down by contemptuous disregard. Thus ten thousand years passed by as though it were a mere Muhūrta (48 minutes).

34. When the Daityas were thus deluded, O Brāhmana, the Devas including Vāsava, became liberated from torment. They derived great pleasure.

35. Once, sage Nārada came there and saw Devendra seated in his throne and surrounded by all Devas.

36. After bowing down to that noble sage shining brillliantly like fire, the lord of Devas stood up in reverence with palms joined together and spoke these words :

37. "O holy lord, conversant with all sacred rites, the most excellent one among. those .who know the ***Para*** and ***Apara*** (the greatest thing and the lesser ones), you visit only such places as you wish to bless.

38. The cause of your arrival is the (future) of the splendid fortune in store for us. Listening to your nectar-like words very pleasant to the ears, O lord of sages, I shall cross all miseries and become blessed."

Nārada said :

39. Bhanda the leader of the Daityas has become

enchanted by Visnu's Māyā. If liberated from her, he is likely to burn all the three worlds like another fire.

40. He is superior to you in regard to refulgence and power of magical delusion. It is necessary that the refulgence of this super-strong Daitya should be removed.

41. Without propitiating goddess Para śakti, O Vāsava, it is impossible to achieve it by means of other types of austerities even in hundreds of crores of Kalpas.

42. Prior to the rise of the enemy, O ignorant one, propitiate the Deity. On being propitiated the goddess will bring about your welfare."

43. On being urged and enlightened thus by him, Śakra, the lord of the groups of Devas, duly honoured the sage.

Accompanied by all the Devas, he made due preparations for penance and went to the slopes of the Himavān.

44. Along with all the gods, he performed the great worship of Parāśakti on the bank of BhāgīrathI that was brilliant with flowers in everyone of the seasons. Even since then, that place bestowing all sorts of accomplishments came to be known by the name Indraprastha.[1]

45-46. In accordance with the procedure advised by the son of Brahma, they performed the excellent and great worship of the goddess. They were engaged in ***Japa*** (repetition of the holy names and mantras) and meditation. They were steadfast in the severe penance without turning their mind or attention to anything else. Thus ten thousand years and ten days passed by.

47. On seeing the Asuras deluded, the highly intelligent priest, the son of Bhrgu, approached Bhandasura and spoke thus.

48. "It is relying on you alone, O leading king, that the excellent Dānavas always sport and roam about as they please in three worlds without any fear.

49-50. Hari always kills everyone belonging to your tribe. It was by him that this Māyā was created whereby you

1. This is not the site of old Delhi. The location of this Indraprastha is untraced.

too have been deluded. On seeing you enchanted and fascinated Indra, who is always eager to seek loopholes and vulnerable points, is performing a great penance to defeat you all.

51. If the mother of the Universe is pleased the victory shall be his alone. Abandon this lady created by Māyā. Go to the Himalaya mountain accompanied by your ministers and create hindrances in the penance of your enemies."

52. On being told thus by his preceptor, the demon Bhanda left his excellent couch. Inviting the elderly ministers, he told them everything as it had happened.

53-55. On hearing it and after critically examining it, Śrutavarmā said to the king: "Kingdom was granted to you by Śiva for a period of sixty thousand years. More period than that, O heroic one, has passed by. It is impossible to redeem' the period granted by Śiva. It is impossible to find another remedy for this without worshipping him (Śiva). Whether it is misery or happiness, the result has to be experienced at the proper time".

56-57. Then the demon named Bhīmakarmā said, "The enemy should not be neglected. If obstacles are put in the holy rites of the enemy by us in accordance with our power, the victory will be yours. The Vidyā (magical art) that takes away half the strength of the enemy in the battle has been granted to you, O great king, by śiva himself. Hence, the victory will be your own, forever".

58. Bhanda the leader of the Dānavas agreed to his suggestion. Starting along with the armies he went to the vaHey of the Himavān.

59. On seeing Dānavas eager to create obstacles in the penance of god, the mother of the universe made a huge lustrous rampart wall in front of them that could not be crossed.

60. On seeing it, the leading Dānava was surprised and thought thus—"What is this?" The infuriated Dānava then shattered it with a very powerful missile.

61. Again it appeared in front of him, one that could not be crossed by any of the Dānavas. The bold demon then shattered it by means of the ***Vāyavya*** (having the wind as the presiding deity) missile and then roared.

62. Again and again it was reduced to ashes and again and again it rose up. The leader of the Daityas became despondent on seeing this and went back to his city.

63. On seeing the Mother of the Universe and noticing the lustrous rampart, the Devas trembled with fear abandoning all their holy rites.

64. Thereupon, Śakra said to them—"It was the leader of the Daityas who had come here. It **is** impossible to defeat him even if all of us join together.

65-66. Even if we flee, there is no place of refuge for us anywhere. Hence, we shall make a sacrificial pit one Yojana in breadth. Let it be splendid and dug perfectly well. We shall prepare the sacrificial fire in accordance with the injunction of a Mahāyāga. O Suras, we shall then worship the greatest Sakti by means of ***Mahāmāmsa*** (great flesh i.e. human flesh).

67. We shall become Brahman or we will be able to enjoy heaven." On being told thus, the Devas with Indra as their leader duly performed Homa by chopping off the flesh to the chanting of Mantras.

68-69. When all the flesh of the victim had been dropped into the holy fire including feet and hands and when Devas were desirous of offering the entire body, an excellent huge mass of brilliant lustre appeared in front of them.

70-73. From its middle rose up a radiant circular halo of the shape of a wheel. The Devas including Vāsava saw Mahādevī in its middle. She had the lustre of the rising sun. She was the enlivener of the entire universe. She was- the embodiment of Brahma, Visnu and Śiva. She was the. very limit of the essence of beauty. She appeared to be the ocean of the juice of Bliss. She resembled the ***Japā*** (China rose) flower. She wore robes of the colour of flowers of pomegranate. She was adorned by all kinds of ornaments. She was the very abode of the sole sentiment of Love. With the waves of gracious mercy wafting along the tips, her glance- was (as cool as) the moonlight. In her hands the noose, goad, sugarcane-bow with five arrows were shining.

74. On seeing the great goddess all Devas, including Vāsava (Indra) became delighted in their minds and they

bowed down again and again to the goddess, the immanent soul of everything.

75. On being glanced at by her, all of them instantly became liberated from ailments. Their limbs became tougher and stronger with the deficiencies remedied. They became mighty with adamantine bodies. They eulogised the great goddess Ambikā, the bestower of all objects.

CHAPTER THIRTEEN

A Hymn in Praise of Lalitā

The Devas prayed [1]

1. "Be victorious O goddess, the Mother of the unTverśeT Be victorious, O goddess, greater than the greatest. Bo victorious, O abode of weal and prosperity. Be victorious, O soul of the art of Love.

2. O Kālī of beautiful eyes; be victorious. O Kāmāksī (one of lovely and loveable eyes), O beautiful one, be victorious. Be victorious, O goddess worthy of being propitiated by all the Suras. O Kāmeśī, goddess of love, bestower of honour, be victorious.

3. Be victorious, Q goddess, the embodiment of Brahman, the soul of elegance and beauty of Brahman, O Nārāyanī, O Supreme one, be victorious, O goddess, the bestower of delight on all the worlds.

1. The use of a string or series of epithets as a prayer of a deity is as old as the Yajurveda in the 'Black' portion of which we have *Rudrādhyāya* (Tai. Sara. IV.5.) and in the 'White' portion the *Sata-rudriya* (Vāj. Sam. Ch. 18). The tradition was continued in Purānas and we have'a thousand epithets ofVisnu' in the Mbh. Anu. ch. 149. Here though not a thousand names, we have a series of epithets glorifying Lalitā and hailing her victory and equating her with the Almighty or Parabrahman (VV 1-29).

There is a separate *sahasra-nāma* of Lalitā with an erudic commentary of Bhāskara-rāya alias Bhāsurānanda.

4. Be victorious, O beloved of Srīkantha (Śiva). Be victorious, O Mother Śrīlalitā. Be victorious, O goddess, the conqueror of glory, O bestower of abundant riches and prosperity of victory.

5. Obeisance to the Cause of that which is born and is yet to be born, Cause of Istāpūrta (holy and charitable rites), Obeisance to that protectress of three worlds, O goddess who art greater than the greatest.

6. Hail to the goddess identical with (all units of time such as) Kalāmuhūrta, Kāsthā, days, months, seasons and' years. Obeisance to the goddess with thousand heads;[1] O goddess with thousand eyes and faces.

7. Bow to you appearing splendid with a thousand lotus-like hands and feet, O goddess, minuter than Atom, greater than the greatest.

8. O mother who art greater than the greatest, more brilliant than the most brilliant, the (nether-world) Atala' constitutes your feet and Vitala, your knees.

9. Rasātala is the region of your waist. Dharani (Earth) is your belly. Bhuvarloka is your heart and the world ***Svar*** (heaven) is your face.

10. The Moon, Sun and Fire are your eyes, O Ambikā and the quarters (cardinal points) are your arms. The winds are your breaths and the Vedas your,words.

11. Creation and formation of the worlds is your sport. Siva, the very embodiment of ***Cit*** (Supreme Consciousness) is our companion; the Bliss of the ***Sat*** (Existent, Supreme Being). is your diet and **your** residence is in the hearts of good people.

12. The ***Bhuvanas*** (Worlds) constitute your forms visible as well as invisible. The clouds are your tresses and the stars your flowers.

13. ***Dharma*** etc. are your arms. ***Adharma*** etc. constitute your weapons. ***Tamas*** and ***Niyamas*** constitute the nails of your hands and feet.

1. Here Lalitā is equated with Purusa in Purusa-Sūkta (RV.X.90),

2. VV. 8-10 describe how the different worlds—the nether-worlds and the higher worlds constitute the body of Lalitā.

14. The utterances of ***Svāhā*** and ***Svadhā*** that enliven the worlds constitute your breasts. The ***PrSnāyāma*** (Breath-control) is your nose and Sarasvati (the goddess ofspeech) your tongue.

15. The ***Pratyāhāra*** rite is your sense-organs and meditation is the excellent intellect. The power of ***Dhāranā*** is your mind and state oftrance is your heart.

16. The trees are the hair on your body. The dawn is your robe. The past, present and future constitute your physical form.

17. The mother ofthe universe is ***Tajñarūpā*** (whose form constitutes the ***Tajña), Viśvarūpa*** (having the universe for her form) and the sanctifier of all. It is she who, due to her mercy and kindness, creates at the outset the entire subjects.

18-19. Though she abides in the heart of all, she is. invisible to the worlds. She is of the nature of fascination. It is she who, out of her sports, creates distinctions between names and forms. She stays presiding over them but is not attached to them. She is the bestower ofwealth and love. Obeisance to that great goddess. Repeated obeisance to the omnipotent goddess.

20. Obeisance, obeisance to that great goddess at whose behest fire, sun, moon and winds function and so do also the elements beginning with the earth.

21. Repeated obeisance to that goddess who, at the beginning of the (period of) creation, created Brahma, the primordial creator, the first bestower of plenty and who sustained him herself single-handed.

22. Obeisance, obeisance to that goddess by whom the earth is held up, who is incomprehensible and immeasurable too, by whom the Ether is supported and in whom the sun rises.

23. Obeisance, obeisance to that goddess where the entire universe takes its origin, where it rests soundly and wherein at the proper time it gets merged.

24. Obeisance, Obeisance to you ofthe ***Rajas,*** nature as the origin. Obeisance, obeisance to you of the ***Sattva*** nature for the sustenance. Obeisance, obeisance to you of the ***Tamas*** nature as the destroyer. Obeisance, obeisance to you of the nature of Śiva when devoid of Gunas.

25. Obeisance, obeisance to" you, who are the sole mother of the universe. Obeisance, obeisance to you the sole father of the universe. Obeisance, obeisance to you, identical with all forms and ***Tantras*** (Rituals and rites). Obeisance, obeisance to you, O goddess in the form of all ***Tantras*** (Talismans and mystical diagrams.

26. Obeisance, obeisance to you, O chief preceptor unto the worlds. Repeated obeisance to you, to the magnificence of all types of utterances. Obeisance to Laksmī, the sole goddess of pleasure. Obeisance, obeisance to the omnipotent one, O consort of god Śambhu.

27. O mother, how can I describe your excellent prowess and influence. It is without beginning, middle or end. It is not constituted of five elements. It cannot be expressed by words or comprehended by mind. Its magnificence and power cannot be inferred. It is formless. It is without ***Dvandvas*** (mutually opposed pairs). It cannot be perceived by the eyes.

28. Be gracious unto us, O goddess of the universe. Be pleased, O goddess saluted by the universe. Be pleased, O goddess of learning, of the form of the Vedas. Be pleased, O Māyāmayī (one equipped with the magical power of delusion), O ***Mantravigrahā*** (who are the embodiment of Mantras). Be pleased, O goddess of everything, OOmniformed one."

29. After eulogising the great goddess thus, all Devas including Vāsava (Indra) bowed down to her again and again and hurriedly sought refuge in her.

30. On seeing Vāsava bowing down, that goddess became delighted. The bestower of boons on all embodied souls she asked him to request for any boon he liked.

Indra requested :

31. "(Defective Text) O goddess of welfare, if you are pleased, save our lives. We have approached you seeking refuge. Due to the harassment of Daitya king, our life has become unbearable."

Śrldevi replied :

32. "I shall myself defeat Bhanda, bora of Daitya

race. I shall eagerly grant you three worlds including the mobile and immobile beings.

33-36. Let all the groups of Devas be joyous and free from fear. The men who eulogise me devoutly by means of this hymn shall be blessed with virtue, glory and fame for ever. They will be richly endowed with learning and humility. They will have long life free from sickness. Due to my blessing, let them be endowed with sons, friends and wives."

Obtaining the boon thus, Devas as well as Devendra of great strength attained the greatest pleasure, on looking at her frequently.

CHAPTER FOURTEEN

Manifestation of Kameśvara[1]

Hayagriva said :

1. At the same time, Brahma, the grandfather of worlds, desirous of seeing the goddess of Devas, came there along with great sages.*

2. Then there arrived Visnu seated on the son of Vinata (i.e. Garuda). Śiva too, seated on his Bull, came there to see the universal goddess.

3. Nārada and other celestial sages came in a group to the supreme Goddess. Then came the groups of celestial damsels to see that great Deity.

1. The Agamas regard 'Parama-Śiva* and his Śakti (Potency) called Lalitā here as superior to the trinity of the lower grade viz. Brahma, Visnu and Śiva. From philosophical standpoint there is no difference between Power and Master of the Power *(Śakti* and *Śaktimān)*. When the Supreme Power *(Pari Śakti)* Lalitā is born, her consort (the *Śaktimān)* Parama Śiva must manifest. Here he has done so and is designated as Kāmeśvara due to his most beautiful form.

2. W. 1-8 tell us that Lalitā is a Supreme Deity, all lesser gods, divinities, Siddhis etc. come to pay obeisance to her.

4-8. Viśvāvasu and other Gandharvas as well as Yaksas came there.

Then, on being commanded by Brahma, Viśvakarmā, the lord, built a divine city thereon a par with (Amarāvati). the city of the immortal ones.

Then the goddess Durgā, the presiding deity of all Mantras, and Syāmā the presiding deity of all lores, approached Ambikā.

Brāhmī and other (divine) mothers came there surrounded by their respective groups of goblins. ***Animā*** and other ***Siddhis*** (spiritual achievements) and crores of Yoginīs came there; Bhairavas, Ksetrapālas, Mahāśāstā the leader of the Ganas (groups of attendants), Mahāganeśvara (i.e. Vināyaka), Skanda, Batuka and Vīrabhadra came there and they bowed to the great goddess and eulogised her.

9-13. The city was beautiful with its ramparts, arched gateways and multistoreyed buildings. It had big stables, pens etc. to house horses, elephants and chariots. It looked splendid with many royal' pathways and roads. There ' were charming abodes of Sāmantas (barons and lords), ministers, twice-born castes, Vetālas, man-servants and maid-servants. The centrally situated royal palace was divine and was beautified with gateways and minarets. It had many halls. It was rendered splendid by means of Assembly chambers. There was a great hall of thrones. It was studded with the nine kinds of precious stones and it appeared bright and beautiful. In the middle there was a divine throne made of Gintāmani (wish-yielding) stone. It was self-luminous, unparalleled and similar to the rising sun. After scrutinizing all these, Brahma the grandfather of the worlds, thought thus :

14. "Even if he happens to be ignorant and puerile, the person who presides over this city shall excel the worlds, due to the power and influence of this city.

15. A woman alone does not deserve to rule over a kingdom. A man too without a woman (does not so deserve it). The Śruti says that one should crown a man who has the characteristics of a great person, who has an auspicious preceptor and who is united in wedlock to a woman who is agreeable and suitable to him.

16. This lady shines like the embodiment of presiding deity of the sentiment of love. Excepting Śaṅkara, no one else in the three worlds can be her bridegroom.

17-20. He has matted hairs and wears a garland of skulls. He has an uneven three numbers of eyes and holds a skull in his hand. Though fair in complexion he is of stained (black) neck. He smears ashes all over his body. Bones from the cremation ground constitute his jewels. Will that extremely auspicious lady choose him who is the abode of everything inauspicious ?"

Even as god Brahma was thinking thus, Maheśvara (Śiva) appeared in front of him assuming a form that fascinated the whole universe. He had a divine personality endowed with handsome features of ten million Kandarpas (God of Love) i.e. he was ten million times more beautiful than Kandarpa), dressed in divine robes, and wore divine garlands and was besmeared with heavenly scents and unguents. He was adorned with crown, necklaces, bracelets, earrings etc. He thus appeared in front of Brahma, assuming a form fascinating the world.

21. Brahma, the grandfather of the worlds, embraced that youthful hero having a charming body and named him Kāmeśvara.

22. Coming to the decision, "This is a befitting bridegroom for that supreme Śakti." all of them went to her accompanied by him.

23. Brahma, Visnu and Maheśvara eulogised Parā Śakti. On seeing that fawn-eyed goddess the youthful Nīlalohita (Siva) became overwhelmed with love and forgot his activities.

24-25. On seeing him who appeared like Smara (god of Love) who had regained his physical body, that lady of tender form was also overpowered by the god of love. She considered him (entirely) befitting herself. Being excited and afflicted by love, both of them eagerly gazed at each other. Though learned and self-controlled and specially conversant with all emotional feelings they behaved in a manner that their conduct was not comprehended by others. They were agitated and unhappy in their minds for a short while.

26-29. Then Brahma spoke to the great goddess, the sole heroine (ruler) of the world :—"These Devas, sages and groups of Gandharvas and Apsarases wish to see you the goddess in the battlefield along with your beloved husband, O Goddess who is befitting and loveable to you ? Who is that blessed man ? For the purpose of protecting the worlds resort to the supreme Purusa. Be the queen of this city. Be installed in this excellent throne. You will be ceremoniously crowned by the exalted, sinless divine sages.

We wish to see you seated in the throne along with your .husband. We wish to see you equipped with the emblems and insignia of imperial power, bedecked in all jewels.

CHAPTER FIFTEEN

Festivities in Honour of the Marriage of Lalitā with KūmeSvara

Hayagriva continued :

1. On hearing those words, the goddess with a tender smile over her lotus-like face spoke to the Suras, the leaders among whom were Brahma and Visnu.

2. "O Devas, I am always independent. My conduct of life and my sports and pastimes are in accordance with my own wishes and whims. My husband shall be one whose conduct of life is befitting mine."

3. After promising—"Let it be so" along with all Devas, Pitāmaha (grandfather i.e. Brahma) spoke to the great goddess, the following words containing Dharma and Artha (two goals in life).

4. "The marriage between a woman and a man is of four types.[1]

1. VV. 4-7 show a later development, as all the eight forms of marriage of the Smrti Period [are not mentioned and terms used such as *Kilakriti* etc. are also different.

(i) Bought (i.e. contracted) for a particular period ***(Kālakritā).***

(ii) Bought as a slave ***(Krayakrita)***

(iii) Given in marriage by the parents ***(Pitrdattā).***

(iv) Joined (married) of her own will (as in a Love-Gandharva-marriage)— ***(Svayamyutā).***

5. It is a harlot who is called ***Kālakritā*** (Bought for a fixed period). The slave will be Krayakrita (Bought for a price). The ***Tuktā*** (she who is joined) shall be one who is married according to the Gandharva rite (i.e. when the woman and man love each other spontaneously). It is the ***Bhāryā*** (wedded wife) who is given in marriage by the father.

6-7. The Yuktā will have common characteristics (with her Man). The Bhāryā would have been under the control of her father.

It is from the non-dualistic supreme Brahman which is devoid ofthe state of being existent or non-existent and which is of the nature of ***Cit*** (Consciousness) of ***Ānanda*** (Bliss), that Prakrti was born. You were that Brahman and you alone were that Prakrti.

8. You are beginningless immanence in everything. You are of the nature of ***Kārya*** (effect) and ***Karana*** (cause). It is you whom Sanaka and other Yogins seek.

9. They praise you alone as the five-formed Brahman ***(Pañcabrahma-Svarūpini)*** namely you are ***Sadrūpā*** (having the form ofthe Existent), ***Asadrūpā*** (having the form of the non-existent) , ***Karmarūpā*** (having the form of Karman), ***Vyaktodayātmikā*** (of the nature of manifest outcome) and ***Avyaktodayātmikā*** (of the nature of unmanifest outcome).

10. You alone create the universe at the outset. You alone protect it instantly. Resort to some Purusa with a desire to bless the world."

11. On being entreated thus by Brahma and all Suras, the Goddess lifted up a garland and hurled it on to the sky with her hand.

12. The garland ' hurled by her rendered the region of the firmament splendid and fell down on the neck of Kāmeśvara.

13. Then the Devas beginning withBrahtnā and Visnu rejoiced. On being wafted by gentle breezes, the clouds made showers of flowers.

14. Then Brahma said to Lord Janārdana—"O Hari, the marriage of these two Blessed ones should be performed in accordance with the religious injunctions.

15-18. The auspicious hour obtained by the Devas is conducive to the welfare of the entire universe. The great goddess is similar in form to you. Further, you are her brother.

It behoves you to give this auspicious lady to Kāmaśiva".

On hearing his words, Trivikrama (Visnu) the lord of Devas affectionately gave her in marriage to Śañkara in accordance with the injunction.[1]

The Primordial lord Adikeśava (Visnu) celebrated the auspicious (marital) function of Śiva and Śivā*, formally by offering water (to indicate the ***Kanyādāna)*** in the presence of chief ones among gods, sages and pitrs as well as of Gandharvas, celestial damsels and of all tribes of Devas. Brahma and the Suras offered them presents :

19. Brahma gave them, a sugarcane bow of imperishable nature and adamantine strength. Hari. gave them the immutable and unfading flowery weapon (arrows).

20. Varuna the lord of aquatic beings gave them ***Nigapāśa*** (the serpentine noose). Viśvakarmā, the lord of subjects gave them goad.

21. Agni (the fire-god) gave a crown. The Moon and the Sun gave them two large ear-rings. The Ratnākara (Ocean-god) himself gave an ornament fully studded with the nine precious stones.

22. The ruler of Suras gave them an everlasting honey-vessel. Then Kubera gave a necklace full of Cintāmanis (Philosopher's stones).

• Our text is cryptic, N. reads :

divaTfi-pitr-mukhyānām Gandharvipsarasārh tathā /

Sarvāsām dtva-jātSnām sānnidhye jala-pūrvakam jj **X.18**

This reading is accepted in translation here.

1. This is beautifully represented in one of the panels in Mināksi Temple, Madurai. There the god is called Sundareśvara (Śiva).

23. The consort of Laksmī (Visnu) gave them an umbrella that was an insignia of imperial power. The rivers Gaṅgā and Yamuna gave them two chowries shining brilliantly like the moon.

24. The eight Vasus, Rudras, Adityas, Aśvinīdevas, guardians of the quarters, Maruts, Sādhyas, Gandharvas and the lords of Pramathas were delighted and they presented them their respective weapons.

25. They gave them chariots, horses, and elephants of great velocity and strength, camels free from sickness, and horses devoid of hunger and thirst. They gave them (such animals) of adamantine shape and strength along with weapons and other requisites.

26-27. Then they made elaborate arrangements for the auspicious imperial coronation of Śiva and śivā.[1] Brahma then made an aerial chariot named Kusumākara. It had never-fading flower garlands. It was impregnable to weapons. It could go as it pleased in heaven, in firmament or over the land. It was richly furnished.

28. Its fragrance was pleasing to the mind, and very auspicious. Merely by inhaling it, delusion, sickness, hunger and agony would perish instantaneously.

29-32. He seated that divine couple in that aerial chariot which was rendered charming by means of chowries, fans, umbrellas and flagstaff's.

The goddess went out of the royal palace, being served eagerly by the groups of Suras with the sounds of musical instruments of different kinds such as lute, flute, drum etc.

By means of her own brilliance the goddess, desirous of sports, brightened the streets along which she passed. Thousands of celestial damsels and other young ladies stood on the tops of every mansion with the ***Lāj&s*** (fried grains) and ***Aksatas*** (unbroken rice grains) in their hands and showered the goddess with them.

She slowly went round the different streets delighted with vocal songs and notes of lutes, flutes etc. for the sake of auspicious purposes.

1. **VV. 26-54 describe the coronation of Lalitā and K&meśvara.**

33. After getting down from the excellent aerial chariot she accepted the Nīrājana rites (i.e. ceremonial waving of the lights) performed by the celestial damsels and entered the great Assembly chamber.

34. Accompanied by Śambhu, she occupied the throne. Omniscient that she was, she understood what the noble people assembled there desired mentally. With the cast of her benign glance, she fulfilled all those desires.

35. On observing this activity of the goddess, Brahma the grandfather of the worlds gave her the epithets of Kāmāksī and Kāmeśvarī.

36. At her. bidding, a miraculous cloud showered on that city excessively valuable articles and divine ornaments.

37. In every house of the city of the goddess, Cintāmani (Philosopher's stone), ***Kalpa*** (desire-yielding tree), Kamalā (Goddess Laksmī) and Kāmadhenus (wish-yielding cows) stood for the purpose of the victory of the goddess.

38-42. (All the citizens) were equipped with all desirable objects. They were delighted forever. Leaving off all other activities and qualities, they attended upon the goddess to whom their service appealed much. Brahma, Hari, Mahādeva, Vāsava (Indra), all other lords of the cardinal points, all the groups of Devas, Nārada and other celestial sages,, Sanaka and other Yogins, Manu and other great sages, Vasistha and other ascetics, Gandharvas, Apsarasas, Yaksas and all other communities of demi-gods as well as all those people who used to live in Heaven, Earth and Firmament without suffering obstacles and difficulties—all of them began to live in that city without any hindrance or suffering

43-45. The goddess who loved all of them did not go away anywhere else from the people. With great love she delighted them always. In the great earthly world of the scholarly king, the queen was liked by all. She milked (i.e. bestowed) everything desired by the residents of the entire face of the earth. Thus Kāmaśaṅkara accompanied by Ambikā ruled as the sole emperor of the three worlds for ten thousand years which passed by like a moment.

46. Thereafter once, the holy lord, sage Nārada came

there, bowed down to the Supreme Power (Para Sakti) and submitted humbly.

47. "O great goddess, you are the supreme Brahman, you are the highest majestic lustre; you constitute the concepts like ***sad-bhāva*** (existence), asadbhāva (non-existence), alternative ideas and comprehensions.

48. It is for the prosperity of the Universe that you have manifested yourself. All your activity O Kalyani (Auspicious Deity) is for the protection of the good, for the destruction of the wicked and for of the prosperity of good people.

49. This demon Bhanda, O goddess, harasses the three worlds. He can be subdued by you alone. It is impossible for all other gods.

50. The gods have stayed here for a long time engaged in serving you. At your behest, they will go to their respective cities.

51. Whatever had been inauspicious and void hitherto—may that be full of affluence and richness."

On being requested and reminded thus by Nārada, the goddess despatched the immortal ones to their respective abodes and regions.

52. After honouring them duly, Ambikā despatched Brahma, Hari, Śambhu, Vāsava and other lords of cardinal points.

53. Although they were allowed to go, the Suras thought that it was an offence to abandon completely. They continued to serve Śiva and Sivā the primordial parents. They served them by means of their parts (and partial incarnations).

54. This narrative is conducive to longevity. It is the cause ofall auspicious things—the narrative of manifestation of Mahādevī and her coronation.

55. The scholar who gets up early in the morning and recites this with faith and devotion shall become increasingly rich and one endowed with the power of speech flowing like nectar.

56. Nothing inauspicious can befall that intelligent one. He will attain immense glory as well as equality and even superiority over others.

57. His prosperity and magnificence shall be unshakeable. At every step he will have welfare. He will never have anything to fear. He shall be brilliant and vigorous.

58-59. He will be free from sufferings of three kinds. He will be filled with ***Purusārthas*** (the objectives of human beings). He who meditates on the goddess (seated) on the throne, everyday during the three ***Sandhy&s*** (dawn, dusk and noon), shall become the most excellent one among Jāpakas (who perform Japa or repetition of holy names etc.). Within six months he will attain great fortune.

CHAPTER SIXTEEN

March of Victory along with the army

Hayagriva continued :

1. "Then Lalitā, the great goddess, the mother of worlds, set out in order to conquer Bhanda Daitya, a thorn unto the three worlds.

2. She gathered together the seven oceans in the form of a ***Mardala*** (drum).

The soldiers filled the sky with tremendously loud sound of the drum.

3-6. Many other instruments equally produced loud reports. They were of different types of drums[1] viz. ***Mrdañgas, Murajas, Pafaka, Dhakkā*** (A double drum), ***Lińganas (?) Selukas,*** Cymbals like Jhallarīs and ***Rūndhas*,*** small drums of different shapes like ***Huiukas*** (drums producing ***Huauk*** sound), ***Hunxjukas, Ghafas,*** big drums like ***Ānakas, Panavas, Gomukhas, Ardhacandrikās,***

1. VV. 3-6 give a ist of musical instruments of the mediaeval period. Many of these are seen in the frescos and panels of cave-temple at Ajanta, Ellora, etc. Out of these *Nihsāna* is a Sanskritisation of a Persian word. In Marathi historical records they are called 'Niśān'.

• Here N. reads *Jhattari-sañgha*—A group of cymbals. *'Jhariharas* and *carszrītālas* of the types of Lińgya and Alińgya*—N. XI.5.

Tavamadhyas, Musfimadhyas, Mardalas, Dindimas, Jharjharas, ***Bharitas,*** those of the types of ***Lińgyas*** and ***Āliṅgyas, Uddhakas, Etadan4as, JVihsānas, Barbaras, Humkāras, Kākaturtdas*** and other instruments of music. When the preparation for the battle started these musical instruments were sounded by the soldiers of Śakti.

7. A deity named Sampatkarī rose out of the goad, a missile of Lalitā Parameśānī. She moved on along with the other Śaktis.

8. Sampadlśvarī (i.e. deity Sampatkarī) was reddish in colour like the midday sun. She was served by many crores of rows of elephants, horses and chariots.

9. She mounted an elephant named Kanakolāhala. It, was in a state of excitement, huge in size like a mountain. It appeared to relish a fierce battle.

10. A great army shouting fiercely followed her, hitting the thick clouds by the fluttering clusters of banners and emblems.

11. The horripilation of that deity Sampannāthā, hemmed firmly within her stout breasts, shone like her desire within her heart for an elaborate preparation for war.

12. A vibrant thin-bladed sword held in her hand shone dreadfully like the terrifying knitting of eyebrows of Kālanātha (God of death).

13. Excellent elephants, crores and crores in number, followed her like huge mountains blown by the portentous whirl-winds.

14. Then (the deity) ***Atitvaritavikrānti***[1] (Extremaly speedy like Horse g[a]U°P) born of the lustrous weapon, noose of goddess Śrī Lalitā moved ahead, steated on a horse.

15. Along with her, an army consisting mainly of horses moved ahead digging and tearing the surface of the ground by means of their hoofs as though by means of hoes.

Their neighing sound reverberated.

1, The goddess in charge of cavalry (of women, as these are śaktis) is significantly named *'(a śakti capable of) extremely speedy horse-gallop".

16-22. Different kinds of well-bred horses having various auspicious marks followed her.[1] They were (designated according to their land such as) Vanāyujas, Kāmbojas, Pāradas, Sindhudeśajas, Tañkanas, Parvatīyas (of mountainous regions), Pārasīkas, Ghattadharas (of great stirring ability), Daradas, Kālavandijas, Vālmikodbhūtas, Yāvanodbhūtas and Gāndharvas. There were horses of eastern territories, Kairātas, those, born of frontier lands etc. They were well trained. They used to bear the riders properly. They had good speed. They were of steady minds. They could particularly comprehend the minds of their masters. They could withstand the rigours of great battles. They had many good characteristics. They had control over anger and fatigue. They had been trained well in the five different kinds of paces*. They were modest. They could gallop well. They had the auspicious marks (by means of curly hairs etc.) such as ***Phalaśukti, Śvelafukti, Devapadma*** (Divine lotus), ***Devamani*** (Divinegem), ***Devasvastika*** (Divinesymbol of svastika), ***Svastikaśukti, Gadura*** (a kind of humplike bend) and ***Puspagandiki*** (smooth and flowery neck). The horses had all these auspicious marks and characteristics that could bestow victory and kingdom. They had the velocity of the wind.

23-28. The great goddess rode on a horse named Aparājita. It was exceedingly refulgent and it moved (fast). It had tall (and stately) figure. The bridle glistened in its mouth. Thick clusters of manes fell on either side and shone. It used to shake its bushy tail when the clouds were scattered all round. It shone brilliantly with the jewels and tinkling bells tied to its shanks. It appeared to produce loud sounds of musical instruments by fiercely stamping the ground with its hoofs. In order to achieve increasing victory, it appeared to sound the musical instrument viz. the Earthly zone. Very frequently, it exhibited different kinds of (trotting and galloping) movements. When the chowries shook on either side, it appeared to possess wings. too. Its trappings and harness were very pleasant and fascinating.. Clusters of bells adorned it beautifully. The sound of these

1. VV. 16-22 enumerate the- different breeds of horses and the-regions from which they came.

• Such as *ĀskaruKta* etc, see Mallinātha's comm. on *SiiupAlaoadha*—V.60.

bells and trappings appeared to be its ***Humkāra*** (a roar of defiance) against the Asuras. The great goddess mounted this horse and proceeded ahead.

29. With her four hands she held the noose, the goad, the cane and the bridle of the horse. Her exploits shone splendidly.

30. She resembled the midday sun with blazing splendour of the girdle spreading everywhere. Seated on the horse, she moved up and down as though causing the horse to dance.

31. The loud sound of the War-drums of Śrīdandanāthā (the lady in command of the horse Army or cavalry) at the^ time of setting out, resembled the rumbling sound of the agitated sea and deafened the entire universe.

32. A few Śaktis rose up with arms wonderfully hard as rocks. They pierced the ten quarters with terrible adamantine arrows.

33. A few fierce Śaktis of Śrīdandanāthā kept watch over the vanguard of the army (of Śrīdandanāthā). With swords and shields they leapt and sprang about.

34. Śaktis with canes in their hands tossed and struck them hundreds of times to avoid the jamming of soldiers. They moved about here and there.

35. The Śaktis moved in front holding aloft tall banners and flags marked with pictures of buffaloes, deer and lions.

36. Thousands of Śaktis held the white umbrella of Śrī Dandanāthā with their lustrous hands and moved ahead.

CHAPTER SEVENTEEN[1]

The March of the Army of Śyāmalā

Hayagriva said :

1. "At the time when Dandanāthā set out, the sky shone as though adorned with innumerable moons, due to the numerous umbrellas of white lustre.

1. It is not understood why our text has more than two separate chapters for describing the march of Lalitā's army. The text N. in one (l 1th) •chapter has described the march of the total army in 108 verses.

2. The darkness that gathered together densely under the white umbrellas rubbing and clashing against .one another, became dispelled by the lustre of jewels fitted to their handles.

3. In the army of Krodamukhī (Boarfaced Śakti), hundred varieties of ***Tālavrntas*** (fans made of palm-leaves) proceeded ahead enveloping the faces of quarters, by means of the blazing lustre of diamonds (set in the fans).

4-5. The dreadful (Bhairavas) such as Canda-danda and others proceeded ahead running in the Vanguard of the army of Dandanāthā. They had tridents in their hands. Their tawny-coloured matted hair rendered the quarters brightly illuminated as though, by means of lightning. By the fiery flames of their arrows, they wished to burn the hosts of Daityas.

6-8a. Many soldiers with the faces of Boars proceeded ahead. They had the same size, shape and ornaments as the goddess Potrīmukhī (Boarfaced). In their hands they had the same weapons as those of hers. Their vehicles too were the same. From their sharp curved teeth smoke and flames of fire issued forth covering up the whole of the sky. They were dark in complexion like the Tamāla tree (xanthochymus pictorius). They were tawny-coloured and had eyes of ruthless features. They rode on thousands of buffaloes.

8b-12. After getting down from the excellent chariot (drawn by) a group of elephants, Śrī Dandanāthā "(Danda-Nāyikā) mounted a great lion, her own vehicle, well known by the name Vajraghosa. It shook the thick cluster of its manes. It kept its mouth wide open. It had hideous features and large eyes. The quarters were deafened by means of harsh sound produced by the gnashing of its curved teeth.

It appeared to grind* the terrestrial sphere by means of its claws which were as hard as skulls and the outer shell of the primordial Tortoise and which sank down as far as the Pātāla. It was three Yojanas in height. It shook its tail to and fro with great rapidity.

• Our text reads *(pibantam* but N. reads *piksantam* probably a back-formation from Pkt. *Piftha.* The root is untraced in MW.

Dandanāyikā mounted this leonine vehicle and marched ahead.

13. As she betook herself to the task of slaying the Asuras with blazing fire of fury, the three worlds including the mobile and immobile beings, experienced excessive excitement and alarm.

14-15. Frightened in their hearts, all the groups of heaven-dwellers in the firmament thought thus—"Will this Potrinī (Boar-faced deity) burn down now itself the entire universe by means of her fiery anger ? Will she split the earth into two by striking it with her club? Or will she agitate and stir up the oceans by means of her weapon plough.

16. They fled far off hurriedly and in great fear and saw the goddess. With their palms joined in reverence the Devas made obeisance to her by repeating the twelve names and glorifying her in the firmament."

Agastya said :

17. "O holy lord Hayagriva, of excessive intelligence, what are the twelve names of that deity ? Tell me. I am extremely eager to hear them."

Hayagriva said :

18-20. "Listen to the twelve names of that goddess, O potborn sage, on hearing which she will become pleased. They are Pañcamī, Dandanāthā, Sañketā, Samayeśvarī, Samayasaṅketā Vārāhī, Potrinī, Vārtālī, Mahāsenā, Ajñā, Cakreśvarī and Arighnī. These are the twelve names mentioned by me O sage. If a man stays within the adamantine cage of twelve names, he will never meet with misery in difficult situations.

21. By means of these names Devas stationed in the firmament eulogised Saṅketā many times. For the purpose of blessing them, she moved ahead once again.

22. Then the sounds'of trumpets were heard in the firmament indicating the starting of Sañketayogini who touched the feet of Mantranāthā.

23. Then marched out the army of Śaktis who mostly had the ornaments expressive of the sentiment of Love, who

were of dark complexion like tigresses and who held Vīnās in their hands.

24-26. Some began to dance and sing with the sweet notes of excited cuckoo. Some played on musical instruments such as lutes, flutes and drums. Their paces were regular and graceful. The dark-complexioned Śaktis moved ahead delighting the people of the entire universe. Some rode on peacocks. A few had swans as their vehicles. Some rode on mongooses. A few seated themselves on cuckoos. Some were stationed in covered palanquins. All of them were of dark complexioned features.

27. Some rode on horses. Some were intoxicated by honey from Kadamba (Curcuma Aromatica) flowers; keeping Mantranāthā at the head, they moved ahead.

28-31. Mantranāyikā of dark complexion like the cloud, passed through these and other Śaktis. She was seated in a great chariot fitted with lofty flagstaff's. Her armour had the colour of the rising sun. Pride and inebriation had made her eyes roving. Small drops of sweat had made her lotus-like face charming. Her eyebrows appeared to dance gracefully as she repeatedly glanced at the entire army of Śaktis, that was excessively elated and haughty. A triangular umbrella made of peacock feathers rose high above her proclaiming (her importance). Among them, other Śaktis did not have any scope of rising up glittering and refulgent.

32. The heaven-dwellers eulogised her by means of sixteen names. O Pot-born sage, listen to those sixteen names.

33-35. Saṅgitayoginī, Śyāmalā, Mantranāyikā, Mantrinī, Saciveśl, Pradhāneśī, Śukapriyā, Vināvatī, Vainikl, Mudrinī, Priyakapriyā, Nīpapriyā, Kadambeśī, Kadambavanavāsinī and Sadāmadā. These are the sixteen names; O Pot-born sage. If any embodied person eulogises Saciveśānī even for once by means of these names, the entire unit of the three worlds will undoubtedly stay in his control.

36. Wherever Mantrināthā casts her glance, the army of enemies will readily and undoubtedly fall down there.

37. As long as there is the discourse on the kingdom of Lalitāparameśānī and on the Śaktis as well, that will be the bestower of victory everywhere.

38. From the young parrot held in the hand of Saṅgīta-yoginī, Dhanurveda (Science of archery) issued forth holding up a bow kept in readiness.

39. The hero possessed four arms, three heads and three eyes. He devoutly bowed down to Pradhāneśī and spoke thus.

40. O goddess Mantrināyikā, you are preparing for the fight with Bhanda, the leader of the Asuras. Hence, I should render all assistance to you.

41. O mother of all worlds, this great bow is known by the name of Citrajīva. It is competent to exterminate all Dānavas. Accept it.

42. Here are two quivers with everlasting supply of arrows. They are wonderfully embellished with gold. Accept them for jhe purpose of destroying Daityas as well as for blessing me."

43. After saying this, Dhanurveda devoutly bent down his head and handed over the bow and quivers which Priya-kapriyā accepted.

44. Taking up the great bow Citrajīva, (the great goddess) Śukapriyā played on the string repeatedly and produced a twanging sound.

45. The universe was filled with the twanging sound of the bow of Saṅgītayoginī along with the fulfilment of mental and visual delight of the heaven-dwellers.

46. She had two attendants named Yantrinī and Tantrinī. Holding the parrot and the lute, they attended upon her instantaneously.

47. Holding the exceedingly charming bow, Ghanaśyāmā (the deity of cloud-like dark complexion) produced the twang-ing sound on its string increasing its loudness with the tinkling sound of her bangles moving to and fro.

48. Gītayoginī embellished with the bow Citrajīva shone like a row of clouds with the clusters of Kadamba flowers for umbrella and bow.

49. An arrow shone in her right hand. It was as sharp as the piercing glance of Kālī. It was as dreadful as a dancing serpent.

50-51. When the goddess seated herself in the chariot with wheels worthy of being sung about, (a number of other deities) served her from behind. Those goddesses too had dark splendour like her. They held arrows and bows. Their number, ran upto a thousand Aksauhinīs. They had great velocity but were languid with intoxication. With their rumbling and rustling sound, they filled all quarters.

CHAPTER EIGHTEEN

The Victorious March of the Army of Lalitā Parameśvari

1-12. Lalitā moved ahead with the intention of waging war.

1. She was assisted by Rājanāyikā. The goad (in her hand) blazed forth., She held a noose which appeared like a serpent. Her bangles made a pleasing tinkling sound as she held the sugarcane bow and a set of five flowery arrows, shining brightly.

2. She scattered a cascade of radiance from her person in all directions. It was more dazzlingly red than a thousand suns. Radiating the lustre of her face in all directions, she made the sky appear as though filled with moons.

3. She was radiant with the circular white umbrella (held above her) which gained the friendship of the sphere of the moon (i.e. resembled it). It (the umbrella) had an extent of ten Yojanas which pervaded the three worlds and which Was studded with spotlessly pure white pearls.

4. She was fanned by the groups of female attendants the chief of whom were Vijaya and others,, with a set of four ***Cāmaras*** (Chowries) that was rendered splendid by means of jewels and precious stones and that was as lovely as the cluster of lotuses or the spreading waves of lustre of fresh moonlight.

5. She was endowed with a spodessly pure refulgence. She indicated her sole suzerainty by means of her Śakti (power, weapon javelin). All the sections of her army were embellished

by means of hundreds of imperial insignia. Her Wealth and grandeur were being eulogised by the vocal as well as instrumental music of the celestial deities.

6-8. She (justifiably) assumed and adopted the honour and pride of the imperial wealth that filled up the cavities of the three worlds with troops of Śaktis (the various deities assisting goddess). The pride could not be expressed in words, nor could it be comprehended by means of intellect. It could not be defined clearly by stating "It is like this or that". It could not be compared with anything else. She shed benign glances on the faces of all excellent Suras, the chiefs of whom were Brahma, Iśa, Vŕsnu and Vrsā (Indra) as they uttered prayers continuously, offered their services with a spirit of eagerness and vying with one another with palms joined together and kept close to their diadems. She at once randered the three worlds perfectly luminous by the refulgence arising from the five flowery arrows that shone brightly.

9-1 la. Auspicious shower of fried grains scattered by groups of celestial damsels having a refulgence like the streak of lightning, indicated their hope and wish for her victory.

She was being ever served at her feet by Kāmeśvarī and others of lovely and desirable lustre, who were very charming in their martial dress and accountrements, who were eternal and who obscured the sun (i.e. surpassed the sun) by means of lustre of their glistening weapons.

In the course of her martial activity, she drove her chariot that had the excellent name Śrīcakra, that scraped the clusters of clouds high above by means :of flagstaffs more than ten Yojanas in height, and that was equipped with the power of continuously making roaring and rumbling sounds.

llb-12. In that war (i.e. preparations for war) she had the tawny colour as she was robed in such a garment free from impurities. She glittered with charming splendour. Lalitā moved ahead with an intention for waging war as she was being eulogised by the gods through twentyfive epithets of great value (like precious stones), and which were exceedingly competent to subdue sins ofthe whole world."

Agastya said :

13. "O Hayagrīva of great intellect, give me that elixir of life gratifying and regaling my ears through the twentyfive names of Lalitā Parameśānī."

Hayagriva said :

14-19. The twenty-five[1] names are Sirhhāsanā, Śrīlalitā, Mahārājñī, Parāṅkuśa, Cāpinī, Tripurā, Mahātripura-Sundarī, Sundarī, Cakranāthā, Samrājñī, Cakrinī, Cakreśvarī, Mahādevī, Kāmeśī, Parameśvarī, Kāmarājapriyā, Kāmakotigā, Cakravartini, Mahāvidyā, **Sivānaṅgavallabhā,** Sarvapātalā, Kulanāthā, **Amnāyanāthā,** Sarvāmnāyanivāsinī and Śrṅgāranāyikā. Those who eulogise Lalitā Parameśvarī of great dignity through these twentyfive names, will attain good fortune, the eight ***Siddhis*** and great reputation. Thus, Lalitā, the Divine Mother, who was furious with Bhandāsura, moved ahead deploying the great army of elaborate preparation and great impetuosity.

CHAPTER NINETEEN

Deities stationed on the Chariots—Cakrar&ja[2]

Agastya said :

1-2. "Mention the names of those deities of manifest glory who were stationed in the steps of the leading chariot Cakrarāja. O Hayagrīva, mention all their numbers, their different splendid colours and the divine weapons too."

1. The author seems fond of presenting series of epithets like garlands. He gave twelve epithets of Dandanāthā (Potrini) *(supra* 17.18-20) sixteen of Śyāmā or Śyāmalā Mantrinī *(supra* 17.33-35). Here in VV. 14-19 he strings together twentyfive epithets of Lalitā.

2. The struggle between Lalitā and Bhandāsura is a symbolic description of the struggle between good and evil forces. Thus the description of the chariot of Lalitā is equally symbolic. For the convenience of, readers •we draw the outline of steps etc. of her chariot.

Hayagriva narrated :

3. "It is mentioned that ten Siddhidevīs were stationed on the ninth step of the brilliant chariot. Listen to their names from me.

4-6. They were Animā, Mahimā, Laghimā, Garimā, Īśitā, Vaśitā, Prāptisiddhi the seventh one, Prākāmyasiddhi, Muktisiddhi and the next one named Sarvakāmā (Siddhi). These deities had four arms. They resembled Japā flowers (China rose). They held in their hands the Cintāmani (Philosopher's stone), skull, trident and collyrium leading to achievement. They were full of kindness and were resorted to by Yogins.

7-8. There in the former half were the eight Śaktis beginning with Brāhmī viz.: Erāhmī, Māheśvarī, Kaumārī, Vaisnavi, Vārāhi, Māhendri, Cāmundā the seventh one and

(Continued from the previous page)

Cakra-Rāja

The Chariot of Lalitā

Ānanda-

Mahā-pītha

I step	**•' Around this great seat of Bliss of Lalitā are stationed 15 Eternal deities of the form of time (Kāla-rūpa)—They are on par with Lalitā [vide VV. 54-60]**
II step	**3 deities viz. Kāmeśī, Vajreśi and Bhagamālini the most beloved of Lalitā and comparable to her in grandeur etc. [vide W. 49b-53]**
III step	**8 *Rahasya-yoginī* deities—Destroyers of Asuras. [vide VV. 46-49a]**
IV step	**10 *Nigarbha-yagini* deities. They are benevolent giving protection, delight etc. to all [vide VV. 41-45}**
V step	**10 *Kulottīrnā* deities. Auspicious and kind-hearted, powers such as. Sarva-siddhi-pradā [vide VV. 35-40]**
VI step	**12 *Sampradāya* deities or *Ājñā-śaktis* Fiery element predominates as they rose from the ashes of Kama. [vide VVJ28-34]**
VII step	**6 *Gupta-tarā* deities like Anańga-madanā etc. Their names show that Eroticism was their *forte* [vide W. 24-27]**
VIII step	**The Śaktis are *Gupta* 'secret* Jvide VV. 17-23} 16 digits of the Moon. They are also called *'Nityā'* Eternal Śaktis 10 Mudrā devīs [vide W. 3-16] 10 siddhi-devis like Animā etc. (ii) 8 Śaktis like Brāhmi known as "Matrs"**
IX step	**All Śaktis in the IX step are Prakafa (Manifest) Śaktis.**

Mahālaksmī the eighth one. All of them possessed only two arms. Their person is red in complexion and they wear red garments. They held skull and lotus (in their hands).

9-12. (Or) some mention the procedure for meditation in another manner. Those deities are glorified thus. They have the forms and sizes like those of Brahma and others. They have weapons similar to those of Brahma and others. They hold insignia and distinguishing marks of Brahma and others.

Mudrādevis who were stationed in the region above theirs were still greater. With their hands having the lustre of lotuses, they were engaged in expressing ***Mudrās*** (Mystical Gestures). They resembled the flowers of pomegranate. They were charming in their yellow robes. They had four arms in two of which they held shields and swords. They had roving red eyes due to intoxication. Listen to their names from me.

13-15. They were SarvasamksobhinI, Sarvavidrāvinī, Sarvākarsanakrnmudrā, Sarvavaśaṅkarī, Sarvonmādanamudrā, Sarvamahāṅkuśāyasti, Sarvakhecarikā Mudrā, Sarvabījā, Sarvayoni the ninth one and Sarvatrikhandikā. These three namely the Siddhis, Brāhmī, and others as well as Mudrās— all these were manifest Śaktis.

16. They were posted in the ***Raktaratha*** (Red chariot) in order to slay the Asura Bhanda. Listen from me to the names of those who were mentioned before as (deities) of secret names ***{Guptas).***

17-21. These were Śaktis in the form of sixteea digits of the moon viz. : Kāmākarsanikā, Buddhyākarsanikā Kalā (Digit), Ahamkārākarsinī, Śabdākarsanikā Kalā, Sparśākarsanikā Nityā (Eternal), Rūpakarsanikā Kalā, Rasakarsanikā Nityā, Gandhakarsanikā Kalā, the eternal, Cittakarsanikā, Dhairyakarsanikā Kalā, Smrtyākarsanikā Nityā, Nāmākarsanikā Kalā, Bījakarsanikā Nityā, **Atmakarsanikā** Kalā, Amrtākarsanī Nityā and **Sarlrakarsinī** Kalā. They were in the eighth step and are glorified by the epithet ***Guptas*** (secret ones).

22-23. They resembled the coral tree. They were charming with their smiles. They had four arms and three eyes. Their crowns shone brightly like the moon and the sun.

Holding bows and arrows, shields and swords, O Pot-born sage, they got themselves ready for slaying the Asura Bhanda. They had divine refulgence.

24. The deities named ***Guptatarās*** stationed themselves on the seventh step of the chariot Cakraratha that had the brightness of the lamp blazing in the evening.

25-27. They were Anańgamadanā, Anańgamadanāturā, Anańgalekhā, Anańgavegā, Anańgāńkuśā and the next one Anańgamālāńgī. These deities had the lustre of the China Rose. They held sugarcane bow, flowery arrows, boquets of flowers and lotuses. They were excessively valorous and used to abide by the commands of Lalitā. Furiously angry at Bhandasura they stood by shining brightly.

28-31. The deities named Sampradāyas (Traditional ones) the chief among whom was Sarvasamksobhinī resorted to the sixth step of the leading chariot Cakraratha. The clusters of their tresses had been tied into an ornamental braid. The saffron mark on their foreheads shone brightly. They were excessively impetuous by nature. They had the lustre on a par with that of fire of death. They had bows and arrows of fire. They held swords in the form of Fire and shields named ***Vahnicakra.*** Their physical bodies were brightly illuminated. They were furious towards the leader of the Asuras. They rose up from the ashes of Kama. These exceedingly powerful deities were the Ajñāśaktis (Śaktis of behest) of Lalitā.

32-34. Their names are—Sarvasamksobhinī, Śarvavidrāvinī, Sarvākarsanikā Śakti, Sarvāhlādanikā, Sarvasammohinī Śakti, Sarvastambhanā, śaktikā, Sarvajrmbhanaśakti, Sarvonmādanaśaktikā, Sarvārthasādhikāśakti, Sarvasampattipūranī, Sarvamantramayī śakti and Sarvadvandvaksayańkarī. Thus the names of Sampradāyā deities have been mentioned.

35-37. Then next, the deities stationed on the fifth step are remembered as Kulottīrnas. They were like the crystals with illuminated brilliant bodies. They held axe, noose, mace, bell and jewels. With knitted brows they were excessively furious towards the enemy of the gods.

O Pot-born sage, listen to the names of these too.

38-40. They are goddess Sarvasiddhipradādevī, Sarvasampatpradā, goddess Sarvapriyañkarī, Sarvamańgala-

karinī, Sarvakāmapradādevī, Sarvaduhkhavimocinī, Sarvamrtyupraśaminī, Sarvavighnanivārinī, Sarvāṅgasundarīdevī and Sarvasaubhāgyadāyinī. Thus the tenDevīs have been mentioned. Their minds were filled with kindness.

41-44. These were ten famous deities stationed on the fourth step, named Nigarbhayoginls. They have been glorified as having a lustre equal to that ofa pearl necklace.

They are Sarvajñā, Sarvaśakti, Sarvaiśvaryapradā, Sarvajñānamayīdevī, Sarvavyādhivināśinī, Sarvādhārasvarūpā,, Sarvapāpaharā, Sarvānandamayī Devi, Sarvaraksāsarūpinī and the tenth deity should be known as Sarvepsitaphalapradā.

45. All these should be known as having four arms. They held the thunderbolt, javelin, iron club and discus. They were ready to slay the Asura Bhanda.

46-49a. The deities named Rahasyayoginīs were stationed on the third step of the leading chariot Cakraratha. They were wellknown presiding . deities of speech. Their lustre was like that of the red Aśoka ***(Jonesia Asoka Roxb).*** They held bows, and arrows in their hands. Armours covered their whole bodies. They shone with lutes and books too. They were Vaśini, Kāmeśī, Bhoginī, Vimalā, Arunā, Javinī, Sarveśī: and Kaulinī. These eight deities are remembered as the cause of the slaughter of Daityas.

49b-52. Then, three deities were stationed on the second step of the leading chariot Cakraratha. They were seated on. on three (different) seats. They were endowed with eight arms in which they held bows, arrows, a drinking bowl, **a** citron, (fruit) and dagger as well as shields, serpentine noose and **a** bell of loud sound, They were intoxicated due to liquor. They used to keep secrets guardedly. They were Kāmeśī, Vajreśī and the other one Bhagamālinī. These three deities are remembered as ones filled with wrath towards Bhanda.

53. They had the same greatness and grandeur as that of Lalitā and they had the same refulgence. They are glorified as one's most beloved Śrīdevī.

54. Then next, fifteen imperishable deities are mentioned as having fixed up their residences all round on the Ānanda-mahāpījha (the great seat of Bliss), on the step in the middle: of the chariot.

55. They are also eternal in the form of Kāla (Time). They had stationed themselves after pervading the universe. Their bows indicated their agitation and fury against Bhandasura and other Daityas.

56-59. They had their forms and persons on a par with those of the Goddess; their weapons too were like those of the Goddess. It is for rendering help to all the worlds that they exist in every Yuga.

O Pot-born sage, comprehend fully from me their names: They are :—Kāmeśī, Bhagamālā, Nityaklinnā, Bherundā, Vahnivāsinī, Mahāvajreśvari, Druti, Tvaritādevī, the ninth one Kulasundarī, Nityā, Nīlapatākā, **Vijaya,** Sarvamaṅgalā, Jvālāmālinikā and Gitrā. Thus the fifteen deities have been recounted.

60. Accompanied by these deities whose attention was solely on rendering service, goddess Parameśvarī set off in order to conquer the wicked Bhandasura.

61. Seven steps are mentioned in the excellent chariot (named) ***Giticakra***[1] ***(Geyacakra*** also. See verse 63) that belonged to Mantrināthā and that had great wheels. There listen to those deities of the Devi.

1. **The following is the outline of the *Geya Cakra* or *Glti-Cakra* (chariot of *Mantrinfnāthā***

Geya (giti) Cakra

I step	**(t) Mantrini (ii) Saṅgita-Yogini The administrative head and second to Lalitā only**	**[vide W. 61-63]**
II step	**Rati, Priti and Manojā (3 deities)**	**[vide W. 63-64]**
III step	**5 *deities of arrows of Kama* e.g. Drāvini, So?lni**	
	5 kāmadevas below these deities e.g. Kāmarāja, Kandarpa	**[vide W. 65-69a]**
IV step	**8 *Śaktis or Mātr devatās* (mentioned in W 7-8 above)**	
	8 virgin deities like Laksmi, Sarasvati, Rati etc.	**[vide W 69b-72a]**
V «jep	**16 deities like Vāmā, Jyesthā etc well-armed well-armoured ready to fight (vide W. 72b 76)**	

62. Saṅgītayoginī is mentioned as the most beloved deity of Śrldevī. Her abode was a seat in the middle of the step in the chariot Geyacakra.

63-64. The same first step was the place of residence of Mantrim.

Then the deities stationed on the second step in the excellent chariot Geyacakra were Rati, Prīti and Manojā with lutes and bows in their hands. They were dark-complexioned like the Tamāla (a tree with very dark leaves). They were competent to exterminate Dānavas.

65-69a. The deities of.the arrows of the god of Love were stationed on the third step. They were five viz.: Drāvini, Śosinī, Bandhinī, Mohinī and Unmādinī. All these five had resplendent bows in their hands. There on the same step were stationed five gods too beneath the deities. They were Kāmarāja, Kandarpa, Manmatha, Makaradhvaja and the fifth one Manobhava. All these were capable of enchanting the three worlds. Marks on their foreheads with Kastūri (Musk) shone brilliantly. They glittered with pearls. Their entire body was covered with armour. They had the lustre of flowers of Palāśa (Butea Frondosa). They are called Pañcakāmas (Five Kāmas or gods of Love). They eagerly sought the killing of Bhandāsura.

69b-72a. The deities mentioned before, the chief of whom was Brāhmī and the eighth one was Candikā (instead of Mahālaksmī as in vv. 7 and 8 above) stationed on the fourth step of the leading chariot Geyacakra. There in the same step but beneath them were Laksmī, Sarasvatī, Rati, Piiti, Kīrti, Śānti, Pusti and Tusti. These Śaktis are mentioned as Kumārīs

(Continued from the previous page)

VI step	**8 Bhairavas such as Asitāñga, Ruru etc.**	**(vide VV. 77-79a)**
VII step	**5 deities like Mātaṅgi, Siddhalaksmi**	
	3 Ganapas or Ksetrapālaj like Ksetrapa	
	2 goddesses Lafcsmi, Sarasvatl 2 Treasures—Śaṅkha, Padma	
	10 Śaktis of the *dikpāl&s* (guardians of quarters)	

(Virgins), O Pot-born sage. Their eyes were red due to anger. They held ***Kuntas*** (Lances, spears) and discus in order to kill Daitya of great strength.

72b-76. There were sixteen other deities beginning with Vāmā. They were stationed on the fifth step of that prominent chariot Gīticakra. Listen to their names from me—Vāmā, Jyesthā, Raudrī, Śānti, Śraddhā, Sarasvatī, Śrībhūśakti, Laksmī Srsti, Mohinī, Pramāthinī, Aśvasinī, Vīci, Vidyunmālinī, Surānandā and Nāgabuddhikā.

They had the lustre of ruby. They were eagerly desirous of agitating the entire universe. At every step, they made elaborate preparations for the great battle*. They were covered with adamantine armours. Others were engaged in loud boisterous laughs. They held various weapons and missiles such as the thunderbolt, batons, Śataghnīs and Bhuśundikās.

77-79a. Then those stationed on the sixth step of the leading chariot Gīti (i.e. Gīticakra) were the Bhairavas beginning with Asitāṅga. They were dreadful due to their weapons. They held the trident and the drinking bowl. They were blue-complexioned. They were—Asitāṅga, Ruru, Ganda, Krodha, Unmattabhairava, Kapālī, Bhīsana and Sarhhāra—these were the eight Bhairavas.

79b-80. Then, stationed on the seventh step of the leading chariot Gīti were Mātaṅgī, Siddhalaksmī, Mahāmātaṅgikā and Mahatī, Siddhalaksmī repeated again. They were red-complexioned. They held bows and arrows.

81-86a. Beneath the same step were stationed Ganapa (the heads of Ganas, Ksetrapālas), Ksetrapa, Durgāmbā and Bātuka with weapons in their hands. There itself, beneath the step were stationed Laksmī, Sarasvatī, and the treasures Śaṅkha and Padma—all of them held weapons in their hands. They were furious with Bhanda of fierce valour and exploits, the enemy of the entire world.

The ten leaders of the quarters beginning .with Śakra and ending with Visnu were stationed in the same step but beneath, in the forms of Śaktis. They held thunderbolt, spear, Kāladanda (staff of Kāla), a sword, a noose, a flag, a

***N.xii.77 reads correctly : Mahā-samara-sannāha.**

mace, a trident, the missile of Darbha grass and the discus. They devoutly served Mantrināthā always in order to destroy the Asura followers, the wicked unbelievers, of Bhanda, thorns for the whole of the universe.

86b-90a. The protectors of the cardinal points resorted to the Gīticakra because they were eager to remind and inform Lalitā (about the task of slaying Bhanda) through the support of Mantrināthā. All the submissions (and petitions of request) of all Devas to Mahādevī yielded results if they were submitted through Mantrinī.[1]

Petitions to a queen submitted through the important ones result in the acquisition of fruit by the servants.

Otherwise, how could they even approach Śrīdevī whose refulgence was blazing forth and whose prowess' was invincible.

90b-92. Because she was the deity of the lore of Music, she was the most beloved one of Śrīdevī. In the case of fulfilment of tasks she never transgresses what is mentioned by her. In the Śakti empire of Śrīdevī, the deity Mantrin'ī was powerful enough to do, undo and alter all activities or to refrain from doing anything. Hence, all protectors of the quarters, desirous of victory of Srīdevī continued to serve Mantrinī who was her chief Aide.

93.95. Thus, the names of all deities stationed in the steps of excellent chariot named Gakrarāja of Lalitādevī have been completely recounted.

Her divine weapons for the purpose of slaying Bhandāsura have also been mentioned.

The deities on the steps of Geyacakra have also been mentioned.

Those men who listen to these names of all deities-shall be liberated from all sins. They shall be victorious.

1. **Procedure of appeals etc. to Lalitā and the functions of Mantrinū**

CHAPTER TWENTY

The Deities on the Kiricakraratha

Hayagriva said :

1. "O intelligent one, listen to the deities stationed in the five steps of the prominent chariot ***Kiricakra***[1] (Boar-wheeled). Victory to those who listen to their names.

2-5. Dandanāyikā (leader of the Army) was stationed on the first step named ***Bindu.*** She, the destroyer of the haughty and wicked thorns of worlds appeared to make ***Jayairi*** (glory of victory) dance there by means of different kinds of flames. She had torn and pierced the haughty Dānavas with

1. This is a description of the chariot of the commander-in-chief, Danda-nāthā, the boar-faced deity (Potrini). The chariot has five steps, but the distribution of deities etc. is rather confused. May be due to some textual confusion. Whatever is precise is recorded in the following outline.

Seat of Potrijfi

1 Step	**Centre of the Chariot—Bindu (Vide VV. 2-5)**
JI Step	**Centre of the Chariot : 3 deities—Jrmbhini, Mohini, Stambhini [Vide VV. 6-8]**
III Step	**5 deities such as Andhinī [Vide VV. 9-12a]**
IV Step	**6 deities out of Mātrs, Mothers with exception of Candida or Mahālaksmi, Vārāhi, six are stationed here.**
Prob. IV Step	**7 deities Dhātunāthās e.g. Yaksinī, Śañkhini so called as these deities consume 7 *dhātus* of the body, bestowers of eight *siddhis.* Other side of the step: 2 chowrie-bearing deities And Dandanāthā's Lion. (Vide VV. 12b-33)**
VI Step	**v.l. states that this chariot has 5 steps but without specifically mentioning the V step, this is called the 6th step in the text.**
Prob.	**8 deities e.g. Vārtāli, Vārāhi etc are stationed here. On their left Dandanāthā's buffalo.**
V Step	**Below them 8 guardians of quarters, gods, demi-gods, Nāgas etc. are stationed (Vide W. 34-55)**
	On the wheel 3 deities : Jrmbhini, Stambhini, Mohini [The same deities as on the II step of this kiri-cakra-ratha vide W 6-8 above and Ksetrapāla at the extremity of this step. Below the VI Step: 1000 deities and 10 Bhairavas [Vide W. 56-86]

the terrific blow of her snout. She appeared to be the night for the clear perception of the rays of her curved teeth resembling the crescent moon. Her creeper-like tender body was **dark** in complexion like the clusters of clouds in the rainy season. She was a permanent ornament to the leading chariot Kiricakra. She was the ***Potrini*** (Boar-formed Deity) who had made all the revolving worlds her adopted children.

6-8. Three deities viz. : ***Jrmbhinl, Mohihi*** and ***Stambhini*** had occupied the second step at the same centre of that chariot. It resembled a full-blown pomegranate flower. The deities who were competent to suppress Dānavas, held the pestle, plough and liquor pot studded with many precious stones and jewels by means of their sprout-like hands where bangles set with rubies dazzled brilliantly. These deities had very sharp and dreadful eyes. They wished to burn Daitya soldiers by means of the fiery flames (emanating from the eyes) without hesitation. They continued to serve the Boar-faced goddess (Sūkarānanā).

9-12a. Five deities beginning with Andhinī were stationed on the third step **of** the excellent leading chariot Kiricakra. They had fixed their base in the ***Devlyantra.*** They appeared **to** split the three worlds by means of their boisterous laughter. They appeared like the flames of fire which burns the universe at the end of the world and which had assumed the guise of woman. With their tongues lolling and licking the sides, they were desirous of lapping up the flowing blood of all the soldiers of Bhandāsura. They were dazzling in their brilliance. Thus they used to serve Dan^arfāthā of terrific exploits, continuously.

12b-14. Six deities were stationed on the fourth step **of** the leading chariot Kiricakra. They were Brāhmī and others excepting the fifth one (i.e. ***Vārāhi)*** and the eighth one (Le. Candikā or Mahālaksmī). Their bodies appeared **to** discharge blazing flames from the ***Safcakra*** (six mystical nerve plexuses in the body). They appeared ready to drink (i.e. to destroy) Dānavas by means of great many series of exploits. It **was at** the behest of Dandanāthā that they resorted **to** that region.

15-19a. Seven deities called ***Dhātunāthās*** were stationed in their respective places beneath the same step. They were Yaksinī, Śaṅkhinī, Lākinī, Hākinī, Śākinī, Dākinī and (another) Hākinī who had the united (and combined) forms of all of them. All these demonstrated the exploits of their mighty arms. They appeared ready to drink (i.e. destroy) all living beings and the Earth. They drank and consumed the seven ***Dhātus,*** essential ingredients, of the body (viz. the blood), skin, flesh, fat, bones, morrow and the semen of enemies. They had hideous faces. With their harsh leonine roars they filled ten quarters. They were called ***Dhātunāthās*** and they were the bestowers of eight Siddhis beginning with ***Animā*** (minuteness).

19b-21a. They were experts in deluding, slaying, paralysing (stupefying), striking, swallowing, and exterminating the wicked Daityas. In regard to those who are habitually devout, they were competent to annihilate all adversities. They were called ***Dhātunāthās*** (since) they were present in all ***Dhātus*** (essential secretions of the body).

21b-22a. They were adventurous enough to drink within half a moment all the oceans that appeared to kiss the sky by the series of waves.

22b-24. They had cart-shaped teeth and terrible eyes. They were equally ready to swallow those who acted maliciously against their mistress, those who transgressed conventional rules and established practices, those who engaged themselves in mischief by injuring the followers of Vedic injunctions maliciously, those who were inimical to heroes and the Wicked Daityas who spoiled and obstructed ***Yajñas.*** They used to serve continuously Dandanāyikā in the form of ***Potrini.***

25-26, On the other side of the same step in a divine temple were stationed two deities well-known as ***Krodhini*** and. ***Stambhini.*** They fanned with two ***Cāmaras*** (Chowries) as the bangles round their tender creeper-like hands moved to and fro. They were excessively proud after drinking liquor and the blood <»f soldiers in the army of demons. They had perpetual laughter in their faces and their eyes rolled about, continuously.

27-30. Two excellent weapons, ploughshare and pestle, assuming the form of deities, took up their residence on either side of the leading chariot Kiricakra.

They held the bodies of their own weapons at the place of their own crown. They were remembered by the Devas as the destroyers of everyone antagonistic to the universe. It was with these two weapons that Lalitā Dandanāyikā would cut off and kill Dānava named Visañga, in the battle.

31-33. There was an exceedingly terrible lion well-known as Candoccanda at the same step in front of Dandanāthā. The sky echoed with his roaring sound and the cardinal points were deafened by the sounds produced by it while gnashing its teeth. It had four hands and three eyes. It held trident, sword and nooses sewn and tied. Its body was brilliant. By seeing alone (and observing everything), it served Goddess Potrini continuously.

34-36. Eight deities beginning with Vārtālī were stationed on the sixth step of the leading chariot Kiricakra. They were renowned in the eight quarters. Their voices were as loud as the sound produced when eight mountains clashed with one another or fell over one another. Eight serpents served the purpose of their shining ornaments. Their strength and splendour was never ruined or eliminated. They had sacrificed crores of Dānavas in the fire of the prowess of their mighty arms. They used to serve Dandanāthā Lalitā day and night.

37-38. Their names are also well known. O Pot-born sage, Listen :

Vārtālī, Vārāhī, Vārāhamukhī, Andhinī, Rodhinī, Jrmbhinī, Mohinī and Stambhinī.'They were competent in agitating, paralysing and exterminating enemies.

39. The royal vehicle of Dandanāthā, a buffalo of dusky white colour, was always stationed on the left side of those deities on the same step.

40-43. Its two horns were half a ***Krośa*** apart (1 Krośa = 3 kilometres) and its body was a ***Krośa*** long. Its body was covered with many hairs hard and sharp-edged like swords. It was dreadful with its formidable tail resembling the baton of the god of death. It had the lustre of the dark mountain of collyrium or blue antimony. It was furious, lofty and hideous. All

the parts of that (buffalo) were stout and excellent like the massive mountain of antimony. Its deep and hot breath issuing forth and spreading everywhere stirred up the oceans. It seemed to laugh derisively at the buffalo of Kāla (God of death) by means of its crackling and rattling grunt. The cloud Puskarāvarta was scattered about by its hoofs.

44-47. On the same step but beneath were stationed Indra and others—the eight guardian deities of cardinal points. They had fixed their abodes in different ways at different places. They had come there to inform Lalitā about the fulfilment of tasks. There were Indra, the sixtyfour crores of celestial damsels, Siddhas, Agni, Fire god, Sādhyas, other Viśvedevas, Viśvakarmā, Maya, mothers of exalted state and strength, Rudras, the attendants and dreadful Piśācas. The leaders of Rāksasas and many Rāksasas used to wail there.

48-53a. Mitras, Gandharvas, who were always experts in singing and whose wellknown leaders were Viśvāvasu and others; other Bhūtaganas (groups of goblins), Vāruna, Vasus, Vidyādharas, Kinnaras, Māruteśvara (wind-god), Citraratha, chariot-makers, artisans, Tumburu, Nārada, Yaksa, Soma, Yakseśvara (Kubera), lord Govinda the consort of Kamalā, along with Devas, Īśana who is terrible due to his trident and who is the devourer of the universe, Brahma, Aśvinīputras who were efficient in the science of Medicine, lord Dhanvantari and other Gananāyakas (leaders of Ganas) who had gratified bees by means of ichor exuding from their excellent temples (were stationed there).

53b-55. Ananta, Vāsuki, Taksa, Karkofa, Padma, Mahāpadma, Śaṅkhapāla, Gulika, Subala—these leading serpents surrounded by crores of other serpents were stationed there. In this manner, many deities were stationed there on active duty. They had fixed their mansions all round beginning with the eastern quarter etc.

56-60. There itself on the wheel were stationed three deities : Jrmbhini, Stambhini and Mohinī. They were the presiding deities of Northwest and resorting to that quarter they stationed themselves in the form of a wheel.

In the extremity of the same step of the resplendent chariot Kiricakra, Ksetrapāla shone continuously serving Kitīśvarī. He held a skull and a mace. He had a huge body with the hair standing upright. He had dark complexion **and** features like the dust and moss at the bottom of Pātāla. He appeared to rend through the sphere of the cosmic egg by means of his boisterous laughter as though by means of **a** thunderbolt. By means of sound from his ***Damani*** (a kind of drum), he split the hollow space between heaven and earth. He held in his hand a ***Phanipāśa*** (A serpent in the form of noose) which had three hissing hoods.

61. Very near him was stationed the goddess's vehicle, a lion. It was seated on this, that she began her activity when desirous of slaying Bhandāsura.

62-65. The characteristics of the lion, the Vehicle of the goddess of Devas, have been described before.

Beneath the same step (were stationed a thousand deities). They had lustre similar to that of Dandanāthā. They were adorned with all sorts of ornaments and weapons similar to those of Dandinī. They were dark in complexion. They were Boar-faced. They kept their tresses embellished with the crest by means ofthe digit (i.e. crescent) of the Moon. They whirled the ploughshare and the pestle with their hands frequently. They filled skulls by means of overflowing currents of blood of those who plotted against Lalitā, who wrought mischief against Śyāmā and who maliciously treated the Mistress. They wore the intestines of those who hurt and assailed their devotees.

66-68. They used to wear on their breasts garlands by **a** number of shaven skulls of those who protested against their own religious cults or conventional community. There was a continuous flow of blood from those heads. The deities who served Kītīśvarī are said to be a thousand. The names of all those deities will be mentioned in the chapter (?) on the thousand names of Dandinī, O Pot-born saint. Note now again here.

69-72a. Then, near those boar-faced deities was stationed the vehicle of Dandinī, a black antelope. It was as a conventional custom (that the antelope stood there). The (space

between) the horns was a quarter of a ***Krośa,*** the length of its face was a quarter of that. The length of legs was a ***Krośa.*** It always used to keep its tail upright. Its belly had a white lustrous patch. By means of a loud grunting sound, it laughed derisively at the exploits of the deer that was the vehicle of wind-god. This excellent vehicle was stationed in a part of the same step.

72b-74. The ocean of liquor, assuming the form of a deity, was stationed there on the same step of the leading chariot Kiricakra. It held in its hand a lump of meat, red like a ruby mountain. Its eyes rolled. It wore a garland of golden lotuses. It was embraced by Madaśakti (Deity presiding over the power of intoxication) that held a red lotus.

75-77. (Later on) whenever Daitya Bhanda became active in the battle, Śaktis had perspired profusely and became thirsty, on those occasions. Surāsindhu (Ocean of Liquor) would scatter himself in various places and dispel the fatigue of deities in the course of war. That miracle will undoubtedly take place, O sage, then when the battle (is being described). You will hear it being recounted by me joyously.

78. It is remembered that beneath the same step in all the eight quarters and above as well as below, ten (male deities) beginning with Hetuka had fixed their residences.

79. They were the excellent and great Bhairavas wellknown for their profound exploits. By the enkindled splendour of their weapons, they surpassed even the sun by day.

80-83. At the end of Kalpa, at the behest of Dandinī they destroyed the entire universe. They were of fearful nature. Gnashing their teeth and biting the lips with them (in anger), they used to pierce and scatter the clouds with the tips of their tridents.

They were Hetuka, Tripurāri, the third one Agnibhairava, Yamajihva, Ekapāda, Kāla, Karālaka, Bhīmarūpa, Hātakeśa as well as the one with the name Acala. These ten well-known (Bhairavas) stayed at the extremities of the chariot Kiricakra along with ten crores of soldiers.

84. Thus the deities of (the chariot) Kiricakra of Dandanāthā beginning with Jrmbhini and ending with

Acalendra have been enumerated. They sanctify the three worlds.

85. There in the battle, many Dānavas would be killed by the groups of deities stationed there. Showers of blood would be drunk by them.

86. Thus Kiricakra the excellent chariot of Dandanetrī, with diverse protective devices through the groups of deities stationed on the steps, moved ahead.

87. Wherever the chariot Cakrarāja went the excellent chariot Goya also went; wherever the chariot Geya (proceeded) the excellent chariot Kiricakra also accompanied it.

88. In the midst of thousands of the armies of Śakti, these three splendid chariots that appeared like the three worlds set in motion, proceeded on and on.

89. It appeared as though (the mountains) Meru, Mandara and Vindhya had joined together as one unit.

There was a loud tumultuous sound in the groups of armies of Śaktis. The entire earth shook on being rent (as it were) by the creaking sound of their wheels.

90-94a.* There were six charioteers in the leading chariot of Lalitā, named Cakrarāja (and other chariots). They were glorified as experts in holding the bridle and keeping the staff (whip) raised. The first is Irādevī, then Tripura-bhairavī, another is Samhāra-bhairava, the next is Raktayogini-vallabha, the fifth is Sārasa, the next (sixth) is Cāmundā. These deities are remembered as charioteers. The charioteer of the leading chariot Geyacakra was Hasantikā. Stambhinī is remembered as the charioteer of the prominent chariot Kiricakra.

94b-95. The excellent chariot of Lalitā had a height of ten Yojanas. The excellent chariot Gītacakra had a height of seven Yojanas.

96. A great umbrella studded with pearls and having an extent of ten Yojanas was present only in the chariot of Laliteśānī and nowhere else (not in the other chariots).

•The lines are jumblea up in print. I follow the text N which is consistent.

97. This alone has been glorified as indicative of the imperial power of Śakti. Ordinary umbrellas were provided in the other two chariots.

98-99a. Then that imperial deity Lalitā, the great goddess of all Śaktis, the sovereign Deity who had ascended the rulership of a great empire advanced against demon Bhanda with a desire to accomplish his death.

99b-100. At that time the cardinal points reverberated with the sounds; the earth quaked and all the living beings became excited and agitated at the departure of Laliteśā. The divine drums (Dundubhis) sounded and showers of flowers fell on everyone.

101-106. The celestial musicians viz. the Gandharvas beginning with Viśvāvasu, Tumburu and Nārada and Sarasvatī herself began to recite auspicious verses of victory along with excellent songs. Their faces beamed with delight. Hairs standing on their ends over their bodies served as ornaments. They repeatedly eulogised Laliteśvarī adding "Be victorious, be victorious".

Delighted, proud and elated, they began to dance at every step. The seven sages beginning with Vasistha repeated hymns and verses from Rk, Yajur, Sāman and Atharva Vedas increasing their good wishes for her victory and glory in the same manner as when the sacrificial fires of great purity are made to blaze forth by means of ***Havis*** offerings. Excellent persons added their benedictions of great power. Being eulogised by them and shining in her excellent chariot, Lalitā set off along with the soldiers in order to conquer the Asura Bhanda.

CHAPTER TWENTYONE

Boasting of Bhandasura

Hayagriva continued :

1. On hearing the loud noise of the march of goddess Lalitā on her campaign (against Bhandasura), those who resided in the city of Bhandasura, became exceedingly agitated.

2-3. The city of the wicked and evil-minded Daitya Bhanda which was on the shore of the great ocean near the mountain Mahendra had been notorious in the three worlds by the name of Śūnyaka.[1] It was the permanent residence of the elder brother of Visańga.

4. In that very same city extending over a hundred Yojanas, the Asuras became afraid due to their nervousness (on hearing about) the invasion (lit. coming) of Śrtdevī.

5. That entire city of the Asuras extending over a hundred Yojanas became frequently enveloped in smoke, as it were caused by portentous phenomena indicating a great calamity.[2]

6. The walls in the city of that Daitya underwent untimely cracks. Great meteors hovered round the city and fell down from the sky.

7. Earthquake, the first and foremost among portentous phenomena occurred there in the city af Śūnyaka. The entire earth blazed forth.

8-13a. The dwellers in the city of that Daitya experienced an untimely tremor in their hearts. Herons, vultures, cranes and other birds perched themselves on the tops of flagstaffs and looking at the disc of the sun, they hooted and crowed loudly. Many devils and goblins that could not be seen with the eyes, seemed to speak out harshly through ethereal voices.

1. The location is imagined to be in Orissa. There is no coasted town in Orissa which can be even linguistically connected with Sūnyaka.

2. VV. 5-20 describe the evil portents in the city of Śūnyaka,. Brahmanical ahd Jain works agree with majority of these portents and their implications, e.g. *Thānāhga Sutta* 405.8, 608 for 8 *Mahānimittas.* Ancient Jain teachers like Bhadcabāhu Dharasena were experts in interpreting, omens.

In all quarters banners appeared soiled and dirty. Being smoky, they caused perplexity and bewilderment among Daityas and Rāksasas.

Garlands and ornaments of the womenfolk of the Daityas dropped down at inopportune moments. Crying and lamenting bitterly "Alas ! Alas !", they shed profuse tears.

Mirrors, armours, flags, swords, jewels, robes and other assets became unclean and soiled frequently.

13b-17. Everywhere harsh and loud sounds of goblins and evil spirits were heard—on mansions, terraces, sport-halls, upper apartments, cowpens, market places, assemblies, oblong, ponds,, quadrangles, crossways, small terraces near the gateway painted turrets, army camps, fortified abodes, in ***Nahdyāvarta*** houses (i.e. buildings with no gates on the west), in ***Vicchanda~kas*** (Multi-storeyed buildings) that had been agitated, in the frontiers and boundaries ofinner apartments for the exclusive use of ladies, in ***Svastikas*** (mansions of a peculiar nature), in lying-in-chambers, on minarets and sloping roofs, in windows, rooms, abodes and barns—everywhere loud and harsh utterances of devils and goblins were heard by the crowds of people residing in the city of Daitya.

18-20. Everything became loose and scattered and dreadful. Looking at the sun, the crows began to crow in a harsh note. While they were crying shrilly like this, crores of skulls fell on the earth. Drops of blood fell down in the midst of altars. Bunches of hairs, smoke-coloured and grey, fell down all round.

On seeing these portentous phenomena on the earth, sky and heaven, the residents of the city reported to Bhanda of renowned prowess about the same.

21. Although the series of those portentous phenomena were intense and dreadful, Bhanda did not lose his courage. He went to the chamber of consultation and deliberation.

22. The leader of Daityas occupied an excellent throne that had been wonderfully studded with many gems and that appeared to be a piece of the body of Meru (i.e. golden).

23. With the thick cluster of rays of the gems and jewels fitted into his shining crown, the lord of Dānavas brighten-

ed the limits of cardinal points and himself shone brilliantly.

24-25. The chamber hall-dais was a large one extending to a Yojana. As he was seated on the elevated throne, his younger brothers Viśukra and Visaṅga served him. Their valour, heroism and physical might was formidable. They were dreadful with their powerful arms, the thorns for the three worlds.

26. They never disobeyed the commands of their elder brother. They enhanced his great reputation acquired by conquering the three worlds.

27. With their bent down heads, they pressed his foot-rest. After joining the palms together in reverence, they sat on the ground.

28. When that excellent one among the enemies of the Devas was present in the chamber of audience, all the vassal kings of Daityas came to see him.

29. Each of them had countless armies. Declaring their own respective names, they bowed down to Bhanda, the lord.

30. He honoured all those Asuras with benign look with steady pupils and remained thus for a while.

31. Viśukra said to his elder brother, the lord of Dānavas. His voice was like the sound of great ocean while it was being churned or that of the billows.

32-33. "O lord, the sinful evil-natured base Suras have been defeated by you. Their strength and bravery have heen destroyed by your mighty arms. They could not get any person anywhere to seek refuge. Being despondent (and desperate), they ruined themselves by falling into the fire full of blazing flames.

34. From that god of fire, a certain woman has cropped up. She is proud of her strength. The Devas themselves beginning with Vāsava, have created her.

35-37. It is reported that a large number of women attendants equipped with different kinds of weapons have been encouraged to exhibit their exploits by those overenthusiastic Devas again. Alas ! the butchery of adverse fate. If a group of feeble women were to conquer us in spite of our being powerful, it can also be conjectured that a stone is split by means of

sprouts. Ofcourse this guess can only produce contemptuous joke.

38. Is this not ridiculous ? Is this not shameful ? They must be afraid of even those soldiers who will fight from the front line of our forces.

39. Heaven-dwellers beginning with Śakra have become cowards. The bodies of Brahma and others have become emaciated with grief, due to my power and weapons.

40. What need one say of Visnu ? That Maheśvara too has become frightened. There is nothing **to** be mentioned of others. All those guardians of quarters have fled.

41. The proud and conceited Devas have been hit by our sharp and invisible arrows that have fallen on their limbs. Their coats of mail have been hit and pierced.

42. Despite the fact that we are endowed with such great valour and such powerful arms, a mere woman is rushing against us to conquer us.

43. Although she is merely a woman, she should never be thought of lightly. Even an insignificant enemy should not be condemned by those who are desirous of victory and confident of themselves.

44. Hence, servants should be despatched **to** drive her out. That proud and puffed up woman should be brought dragging her by her tresses.

45. O Lord, that wicked woman shall after sometime take up the work of a slave unto the fawn-eyed ladies staying in your harem.

46. Our enemies are afraid of each and every individual soldier in our armies. Indeed, the three worlds including the mobile and immobile beings 'are frightened.

47. Further, the mind of your majesty is the ultimate authority".

The Dānava (Viśukra) submitted thus and by doing so enchanced the fury of the Daitya Bhanda.

48. The exceedingly powerful Visaṅga who was efficient, thoughtful and prudent spoke thus to the great Daitya, his haughty elder brother.

49. "O Lord, O suppressor of enemies, you alone know

• everything that should be done. In the matter of policies there is nothing that should be mentioned to you.

50. Every action should be carried out after due deliberation. Careful thought is the ultimate course. If any work is pursued without thought, it will destroy one at the very root.

51. Spies should be carefully sent to the enemy-camp and their strong and weak positions should be understood by one who wishes to achieve victory.

52-53. A king shall have spies as his eyes. He should be of steady intellect. He should be suspicious and always cautious but behave outwardly as though he had no suspicion at all. He should keep his exchange of ideas and counsel as a secret confined to himself and his ministers. He should employ the six expedients of stratagem. Such a king attains victory and honoured position everywhere. A rash and inconsiderate fellow will ruin himself quickly.

54. An undertaking without proper reasoning and -deliberation causes loss and ruin. That carried out after due deliberation is conducive to pre-eminent victory.

55. Indifference or disregard in the case of enemies should not be indulged in by kings thinking them to be mere animals or women or insignificant one. It is sure that power exists in everyone.

56. Hiranyakaśipu, the lord of all living beings, was killed by a certain spirit that had assumed a body partially of a man and partially of an animal and that had manifested himself out of a pillar.

57. Formerly, a woman Candikā, a manifestation of Māyā, had killed Mahisa, Śumbha and Niśumbha in the battlefield.

58. In that battle many Daityas had been destroyed by her. Hence, I say that no indifference should be shown in the case of any woman.

59. It is Śakti (power) that is the cause of glory of victory everywhere. But we have no fear of anyone whether woman or man who might have become that seat of power.

60. It is the natural characteristic of the world that Śakti manifests itself, everywhere. But let the activity of that evil-minded woman be found out and understood by you.

61. Who is she ? From where did she originate? What is her habit and practice? What is her basic support ? What is the extent of her strength? What is the source of assistance for her ? O Lord, let this be thought over by you."

62-63. On being told thus by Visaṅga (Bhanda spoke thus) :—"Where is (the need for) deliberation in the case of exceedingly powerful heroes ? In our army there are hundreds of generals of great inherent strength commanding Aksauhinīs. They can quaff off seas and oceans. They are competent to burn down the three worlds. O (foolish fellow) indulging in tidings of misfortune, why are you needlessly afraid of women ?

64-69. Everything connected with her has been observed by me through spies. A certain woman having the name Lalitā originated from fire. True to her name she is soft and delicate in features like a flower. There is no intrinsic strength, no vigour and experience or wisdom in affairs connected with war. She is indiscreet in carrying out her tasks, but" she depends much on Māyā. Did she not create from herself a group of women really non-existent, due to the power of her Māyā ? It is on account of this, that she exerts himself like this.

Or, as you say, we shall grant that there is a great army. But, by whom can Bhanda whose greatness surpasses that of the three worlds be defeated? Even now the heaven-dwellers are incompetent even to breathe because they are perplexed and bewildered due to the pressure of my powerful arms.

70-72. Some have hidden themselves deep in the cavities of netherworlds, some in the waters of the sea, some in the corners of the cardinal points and some among the bushes on the tops of mountains. They are excessively frightened. They have abandoned their wives, children and their assets. Those brutes have dropped down from the positions of authority. Now they are moving about in disguise. This frail woman, who is born not very long ago, does not know that I have such valour and power of arms. That is why she is haughty.

73. Foolish ladies do not know anything. In vain do they imagine that they are bold and adventurous. Confused in

regard to right and wrong actions, they become victims of ruin.

74-75. Or, if, after keeping her at the head, the heaven-dwellers, great serpents, Siddhas, Sādhyas vainly proud of war, Brahma, Padmanābha (Visnu), Rudra, lord of the Suras (i.e. Indra) or other guardians of the quarters, do come, I am competent enough to smash and crush them.

76. Or the generals in my armies who are proud and confident of their ability in war will pound and smash the enemies as though they were ripe cucumbers.

77-90. The following sons of mine are extremely mighty:— Kutilāksa, Kuranda, Karaṅka, Kālavāśita, Vajradanta, Vajramukha, Vajraloma, Balāhaka, Sūcīmukha, Phalamukha, Vikata, Vikatānana, Karālāksa, Karkata, Madana, Dlrghajihva, Humbaka, Halamulluñca,Karkāśa, Kalkivāhana, Pulkasa, Pundraketu, Candabāhu, Kukkura, Jambukāksa, Jrmbhana, Tīksnaśrñga, Trikantaka, Caturgupta, Gaturbāhu, Cakorāksa, Catuhśiras, Vajraghosa, Urdhvakeśa^Mahāmāya, Mahāhanu, Makhaśatru Makhaskandī, Sirhhaghosa, Śirālaka, Andhaka, Sindhunetra, Kūpaka, Kapilocana, Guhaksa, Gandagalla, Candadharmā, Yamāntaka, Laduna, Pattasena, Purajit, Pūrvamāraka, Śvargaśatru, Svargabala, Durgākhya (Durga), Svargakantaka, Atimāya, Brhanmāya, Upamāya, Ulūkajit, Purusena, Visena, Kuntisena, Parūsaka, Malaka, Kaśūra, Mañgala, Draghana, Kollāta, Kujilāśva, Dāsera, Babhriivāhana, Drstahāsa, Drstaketu, Parikseptā, Apakañcuka, Mahāmaha, Mahādamstra, Durgati, Svargamejaya, Satketu, Sadvasu, Saddanta, Satpriya, Duhśatha, Durvinīta, Ghinnakarna, Mūsaka, Attahasi, Mahāśī, Mahāśīrsa, Madotkata, Kumbhotkaca, Kumbhanāsa, Kumbhagrīva, Ghatodara, Aivame4hra, Mahanda, Kumbhānda, Pūtināsika, Pūtidanta, Pūticaksus, Pūtyāsya, Pūtimehana and others 'like them. They are on a par with Hiranyakaśipu, in bravery and Hiranyāksa in great strength.

91-92. Hundreds of heroic sons have been bora to each of them.

My generals are all proud and aggressive. When they are followed by my sons they will destroy all haughty and vile Devas in the battle. If anyone **Were** to be angry even if they have thousands of excellent ***Aksauhinis,*** they will surely be

reduced to ashes in the battle. What then, alas ! in regard to a feeble woman ?

93. All of them in her battle-field exhibit their magical illusory power of Māyā. But our soldiers take delight in Mahāmāyā (greater Māyā). They will make their army reduced to ashes.

94-95. Hence, let not your mind be dejected by baseless and needless doubts and fears".

After saying thus, the leading Daitya got up from the throne and said to Kutilāksa, his general of very great strength:

"I say, get up. Prepare and mobilise the entire army (for battle).

96. Post the soldiers at all the entrances all round the city of Śūnyaka. Fortify all the.fortresses. Make arrangements for fixing hundreds of Ksepanikās (slings and similar instruments to discharge missiles).

97. Arrangements should be made by ministers and priests for evil rites of Black magic. Equip yourself fully with weapons and missiles. The war is imminent.

98. Send ahead someone from the commanders of the armies along with many divisions of soldiers. Let him be formidable and dreadful to look at.

99-101. Drag that foolish woman conceited on account of the strength of the Devas, by means ofher tresses after she has been defeated by that general in the course of the battle." After speaking thus to Kutilāksa of great strength, the commander of the army in charge of three thousand soldiers, he himself went to the harem.

Then the sounds of the drums of march of victory of Śrīdevī who was rushing on as the soldiers passed over, were heard by the leading Daityas. They caused excessive earache for them.

CHAPTER TWENTYTWO

Durmada and Kuranda slain

1-2. The sound of the Dundubhi (the great war-drum) of the leading Asuras that rose up then, became a proud response ofsound to that produced by the war-drums of the army of Śrīlalitā. The three worlds shook and trembled on account of that sound that deafened the worlds, suppressed the cardinal points, and stirred up the bowels of the ocean.

3. The sound ofthe war-drums of the Daityas suppressed the cardinal points, pierced the caves of mountains and overwhelmed the extensive firmament.

4. Thejhallarl (a kind ofdrum*) of the demons produced a loud, harsh and discordant sound resembling the proud roar of infuriated ***Huthkāra*** of the great Man-lion (Visnu).

5. Thereupon, crores of Daityas producing reverberating chattering noise furiously prepared themselves (to **fight)** against Parameśvarī (Lalitā).

6. One of them covered himself with a coat of mail wonderfully studded with gems and jewels of various kinds and colours. He shone like a mobile lofty Rohana mountain (Adam's peak in Ceylon).

7. A certain soldier shook arid waved an extremely bright and glistening sword that wasjerrible like the ***Kālarātri*** (Night of destruction) and that had been preserved well by the weapon maker.

8. Stroking the tip of his spear by means of his fingers, a certain soldier mounted on a **horse**'displayed different kinds of movement in the street.

9. Some soldiers rode on elephants of huge-sized bodies as though on mountains propelled and tossed about by the violent gusts of winds of portentous phenomena.

10-19a. Crores of Daityas were fully equipped with coats of mail and had the following weapons and missiles in their hands.[1] viz. : ***Paffiśas*** (a spear with a sharp edge)

***MW p. 429A**

1. W. 10-19a give a list of weapons used in mediaeval India. The varieties of arrows, use of fire-arms and projectiles are note-worthy.

Mudgaras (a hammer-like weapon), ***Bhiduras*** (Thunderbolts), ***Bhindipālas*** (a short javelin thrown with hand), ***Druhanasf JDrughanas*** (Mallets, wooden maces), ***Bhuśundis*** (fire arms ***MW) Kufhāras*** (daggers), ***Musalas*** (Pestles, clubs), ***Gadās*** (Maces)„ ***Śataghnis*** (bombarding instruments), ***TriSikhas*** (Three-pronged arrows), ***Viśikhas*** (Iron-tipped arrows), ***Ardhacakras*** (Arrows with crescent-shaped tips), ***Mahācakras*** (great discuses), ***Vakrāńgas*** (arrows of crooked shapes), ***Uragānanas*** (serpent-faced arrows), ***Phaniśirjaprabhedas*** (different kinds of missiles shaped like hoods ofserpents), different kinds of bows made of horn* etc., batons, ***KsepanikaSastras*** (Different kinds of slings and similar devices for discharging missiles), ***Vajrabānas*** (adamantine arrows), ***Drsadvaras*** (excellent rocks and pebbles for hurling) » missiles of various sorts and shapes such as ***Tavamadhyas, Musfimadhyas, Valalas*** and ***Khantfalas,*** daggers of huuidfeoTofvarieties' with angulaF middles, fang-shaped, tips etc., no6seT"of diverse varieties ***Pāśatuna'as*** (snout-like nooses) ***Kākatuna'as*** (weapons shaped like the beaks of crows), and thousands of similar weapons and missiles very dreadful and capable of destroying living beings. They rode on various animals and birds such as horses, elephants, donkeys, camels, wolves, hounds, crows etc., vultures, herons, tigers, and others on lions etc. Some rode on Śarabhas (eight-footed fabulous animals), Bherundas (a species ofbirds), Boars, ***Vy&las*** (savage beasts, snakes), ghosts etc. Thus seated on various vehicles they marched against Lalitā with violent fury filling up their minds.

19b. Bhanda sent the crooked and fraudulent Dānava the chief ofan army division, named Durmada, against Lalitā,. along with ten Aksauhinīs.

20. Accompanied by those exceedingly mighty soldiers ofleonine strength, who appeared to be desirous of burning the entire universe, that general proceeded towards Lalitā.

21. Splitting and piercing the fourteen worlds by means of loud sounds of big war-drums and shouting and howling along with boisterous laughs, Durmada went in her direction.

22. Thereafter, on being commanded by Bhandasura, Kutilāksa of great strength deployed Tālajańgha along with ten Aksauhinīs at the Eastern entrance to the city of Śūnyaka for the sake of its protection.

23. At the southern entrance to the city, he empolyed a Daitya named Tālabhuja accompanied by ten Aksauhinīs, for its protection.

24. At the western entrance to the city, he appointed the Daitya named Tālagrīva along with ten Aksauhinīs for its protection.

25. He directed Tālaketu, the exceedingly powerful (Daitya), to be at the northern entrance to the city along with ten Aksauhinls, for the sake of its protection.

26. He directed ten Aksauhinīs to stay in a circle along the rampart wall in the cubicles and bunks over the copings.

27. Thus, by means of fifty Aksauhinīs of soldiers, he made due arrangements for the defence of the city of Śūnyaka and reported it to his master.

Kutilāksa reported :

28. "O Lord, at the behest of your Majesty, armies have been deployed for the defence of the city. At the outset Durmada has already been despatched towards that wicked Lalitā.

29. That frail woman can easily be made frustrated merely by means of our domestic servants, yet the royal convention is that proper arrangement for the defence of the city should be made."

30. After saying thus to Bhanda, the ruler of the Daityas, the excessively haughty Kutilāksa, accompanied by the commanding officers of different divisions of the army kept the entire army on the alert^and ready to act.

31. A Dānava had previously been sent as a messenger* by Kutilāksa. In the company of an army, with tumultuous uproar, he had encircled the army of Lalitā.

32. With a great clatter and clutter, thousands of Daitya soldiers waved their swords and fell on the soldiers of Śakti.

33. Those dreadful Śaktis with boisterous laughters and shouts, fought with the Dānavas with their swords gleaming brightly.

***For *dūia* N. reads *yastu* 'The Dānava who was despatched previously'.**

34. In the course of that war between Śaktis and Dānavas, the three worlds became exceedingly agitated and heavy dust spread throughout the sky.

35. Intensified in the shafts of the chariots, amplified by the trumpets of elephants and scattered by the deep breaths of the horses, the dust columns rose up in the sky.

36. On seeing him rushing in accompanied by ten Aksauhinīs, Sampatsarasvatī furiously ran towards him in the battlefield.

37. Horses and elephants in their rut occupied (and guided) by the Śaktis equal (in strength) to Sampatkarī thrashed and smashed the army of Dānavas.

38-41. When the noisy mutual fight gathered intensity with clattering and cluttering melee, war-drums were sounded loudly and dust columns were raised profusely. Great streams of blood of thousands of Dānavas struck down by the Śaktis began to flow here and there. Torn and cut off by the arrows, the banners rolled and wallowed scattering their emblems along with scores of umbrellas. The myriads of umbrellas that had fallen on the battle ground red with blood could be compared to the moon in the midst of red clouds at dusk.

42. Like the mass of flames of the Kalpa fire that envelops the fine ocean, the soldiers of Daityas surrounded the army of Śaktis.

43. Heaps of heads of the Dānavas rolled down on the battle-field when the necks (of Dānavas) had been chopped off by the sharp edges of the brilliant weapons of the army of Śaktis.

44. The battle-ground became entirely filled with heads with lips bitten (and firmly pressed by the teeth), terrible with knitted eyebrows and with eyes turned red due to fury.

45. When the battle that terrified all worlds thus began, Śaktis who became excessively furious thrashed and smashed the army of the Daityas.

46. Struck down by the weapons of Śaktis and hit by the armies of goddess Sampaddevī in this manner, the Dānavas fell down senseless here and there and died there (on the battlefield).

47. Thereupon, Durmada the suppressor of enemies encouraged his army that had been utterly vanquished and routed, mounted a camel immediately and rushed against the army (of Śaktis).

48. Goaded furiously and occupied by Durmada, the longnecked camel vehicle with elevated back moved ahead (quickly).

49. (The Daityas) with fury in their minds followed that vicious (Durmada) who was seated on a camel. Desirous of fighting with Śaktis, he consoled the frightened Dānavas.

50. Like the cloud that showers the forest with water, he showered the circular military array of Sampatkarī's forces in all quarters with arrows with their points dazzling brilliantly.

51. Struck and hit with many arrows by that Daitya of unbearable inherent strength, in the course of battle, the army of Sampatkarī became as though stunned and stupefied for a moment.

52. With her eyes reddened on account of anger, Sampadambikā rode on the elephant Ranakolāhala and fought with him.

53-55, Her hand that appeared more beautiful when the tinkling bangles moved to and fro, drew the bowstring in the course of battle upto her ear.

Due to the dexterity and quickness with which her hand moved, no one saw the drawing (of the string) or the discharge (of the arrows). The bow was seen in a circular form only when the arrows were fixed.

The arrows discharged forth from the bow of Sampatkarī, came rapidly into contact with the sun's (rays) in the sky and their tips shone clearly. The arrows then burned the enemies.

56. The fight between her (i.e. goddess) and Durmada was excessively intensified. Flames issued forth when the arrows came into clash with one another.

57. Darkness was caused by the arrows of Sampaddevī and the demon, discharged and scattered by them at the outset as they concealed the sun.

58. In the meantime, sparks and flames were ignited by

the rapid clash of the arrows and they had the appearance of eddies and whirlpools.

59.' The elephant Ranakolāhala mounted by that lady of excellent hips (i.e. Sampadambikā) exhibited many kinds of valorous feats in the course of battle.

60-62. He (the elephant) thrashed a few Daityas with his trunk; some by kicking them with his feet; other Dānavas by hitting them with his raised up tusks as powerful as ironclubs, others with lashing blows of his tail as tough as stems of trees; other enemies with shrieks and howls, still others with the heavy pressures of his huge body; others by piercing them with his nails and some Daityas by butting upon them with his huge head. Thus the elephant of Sampaddevī displayed various feats of cleverness and bravery.

63. With his face reddened with wrath, Durmada hit and removed **a** precious gem from the crown of Sampatkarī, with a powerful and tough arrow.

64. Thereat, her eyes became red with anger. Durmada was hit with arrows discharged by her. Wounded by them on the chest, he gave up his ghost instantaneously.

65. Thereupon, the excellent soldiers in the army of Śaktis shouted uproariously. Many other excellent Dānavas, the foremost among the soldiers of Durmada were killed by them.

66. Those who survived death among Daityas were vanquished completely. They fled from battle-field and took refuge in the city of Śūnyaka.

67-68. On hearing that news, the lord of Dānavas became furious as though he blazed forth within himself, due to his own intrinsic mighty power. Surveying (all round) with savage eyes, he placed his hand on his sword and spoke to the chief commander of the armies, Kutilāksa who was near him.

69-71. "How did that wicked woman strike down the mighty Durmada in the fight ? Mischievous and grievous indeed is the way of fate. Neither among the Suras nor among the Yaksas nor among the leading ***Uragas*** (serpents) **was** his powerful attack ever withstood. Even that Durmada

has been killed by a feeble woman. Do indeed despatch the general named Kuranda who is proud of taking part in battles, in order to defeat that wicked woman and drag her by plaited hair violently".

72. Oh being sent forth thus by him, Kutilāksa called upon Kuranda of great strength with brawny arms, to present himself in front of the lord.

73-74. Kuranda came there and made obeisance to his master. Kutilāksa said to him : "Go and ask the soldiers to be ready.

You are an adept in the employment of Māyā, O Soldier, skilful in diverse wonderful tactics in war. You are equally skilful in treacherous battle. Thrash and defeat that woman."

75. Thus directed by Kutilāksa in the presence of his lord, king Kuranda of fierce exploits set out immediately from the city.

76. The dreadful Kuranda, the elder brother of Durmada, went to the battle surrounded by twenty Aksauhinīs of soldiers. By means of his elephants, horses and foot-soldiers he appeared to pound and suppress the sphere of earth.

77. Though he was haunted by the evil spirit of grief and anger, he was steady and bold in his mind. Seated on his horse of great velocity he galloped on enveloping the extremities of cardinal points by means of dust columns.

78. He took up his horn-made bow and made a dreadful twanging sound. With continuous discharge of arrows, he showered the great army of Sampatkarī.

79-83. He taunted and threatened goddess Sampatkarī thus:

"O sinful woman, you have killed my younger brother Durmada who was justifiably proud of his ability in war. In vain do you possess a great haughtiness with only an iota of real valour. Look. With these iron arrows, I shall now and here despatch you to the city of ***Antaka*** (god of death). My ***Ranapūtanās*** (Evil demonesses of battle) drink the exceedingly tasty and heartening spate of female blood of extraordinary nature gushing out from the crevasses (open wounds) of your body.

O vile woman, you will now reap the fruit of sin arising out of the slaughter of the younger brother. See the prowess of my arms".

After threatening Sampatkarī seated on an excellent elephant, he encouraged his army to attack and subjugate the army of Saktis.

84. Thereupon, Candī who prepared herself to thrash and smash the army of Kuranda of great might encouraged her own army.

85. Getting interested in an unusually delightful battle,, she (Candī) came there riding on her horse and spoke these affectionate words to her (Sampatkarī).

86. "Dear friend, Sampatkarī, may my words be listened' to with love. Hand over the fight with this fellow to be pursued by me, resulting in good benefits.

87. Forbear awhile. This fellow will be engaged by me in fight. You have been requested in the capacity of a friend. Do not have any hesitation in this regard."

88. On hearing these words of hers, Sampaddevī of pleasant smiles, turned away her army that was about to face Kuranda.

89-90. Horses equal in velocity to the wind and appearing like the billows of the ocean of the army, were mounted by the Śaktis having a lustre similar to that of the rising sun. With their hard hoofs they frequently scraped the ground. They rushed against the army of Kuranda in a single file.

91-93. The Dānavas of haughty nature were encouraged by Kuranda. They fought with Śaktis in the army of Ambikā seated on a horse. These Śaktis were conversant with the workings of minds of horses in the course of the battle. They were skilful in the different manipulations of the bridle in order to make the horses turn back, spring etc. They could encourage the horses through signs from the tips of fingers or toes. They were equally good at guiding the horses in their different movements, in treading with their hoofs and five types of trots and paces.

94. When the fight between Śaktis and demons went on like thus, (the goddess) mounted a speedy horse-

named Aparājita. Riding the horse, she rushed against Kurandaka of evil conduct.

95-96. Goddess Turagānanā (Horse-faced) who appeared delicate and greceful with the braid of hair moving to and fro, who was as dazzling as the digit of the autumnal moon, whose face was as beautiful as the sphere of the moon that is red at dusk, smilingly took up her jewel-set bow and showered Kuranda with series of arrows.

97. Arrows fitted with golden feathers were discharged by the goddess seated on the horse spread over the extremities of quarters. They pervaded ten directions.

98. Kuranda of fierce exploits, the elder brother of Durmada, furiously showered the goddess mounted on the horse by means of arrows issuing forth from the Śārṅga bow.

99. Even the horse of the goddess seated on the horse, speedily split and hit the army with its hard and dreadful hoofs. It thrashed and smashed Dānavas.

100. Many of the armies of that enemy fainted and swooned from far at the neighing sound of that horse whose sound resembled the portentous roar of the ocean at the time of ultimate dissolution (of the universe).

101. The ***Hayāsanā*** (Horse-seated goddess) moving about here and there among the troops of Daityas, released her divine weapon ***Pāśa*** (noose) of blazing appearance.

102. From that ***Pāśa*** crores of other ***Pāśas*** as terrible as serpents issued forth. They bound the entire army and overpowered them.

103. Thereupon, Kurandaka who had become furious on account of the fact that his soldiers had been bound, cut off with a single arrow the string of her jewel-set bow.

104. Abandoning the bow when the string had been cut off, Hayāsanā who had become very furious struck at the chest of that vicious fellow with her goad.

105. The life-blood of Kurandaka was quaffed by that blazing goad. Thereupon he fell down on the ground like a tree hit by thunderbolt.

106. Some dreadful Pūtanās issuing forth from that

goad devoured the entire army along with the blood oozing out of the noose and vanished thereafter.

107. When Kuranda the leader of twenty Aksauhinīs was killed thus, the Daityas who survived death fled quickly.

108. On hearing that Kuranda was struck down in the battle along with his younger brother by the armies of Śaktis, the lord of Śūnyaka heaved a deep sigh like a hissing serpent.

CHAPTER TWENTYTHREE

Five Asura Generals Slain

Hayagriva continued :

1. When Kuranda was thus slain by the goddess seated on the horse, the demon Bhanda said to Kutilāksa once again in his eager desire for war.

2. "Alas ! What could not have occurred even in a dream, what has never been heard before, what has not even been suspected by us in our minds—such a calamity has befallen us.

3. Kuranda and Durmada had been very mighty brothers. The power of this wicked fraudulent female slave (practitioner of black magic) is greater than we expected.

4. Now despatch five of our generals beginning with Karańka along with a hundred Aksauhinīs to the battle-field.

5. They are genuinely proud-of (their ability in) fighting. They are great heroes ready to give up their bodies in fighting battles. In every respect they will vanquish that vainly proud woman."

6. On hearing these words of Bhanda, Kutilāksa hurriedly summoned the five generals beginning with Karańka.

7. Directed by Kutilāksa, they bowed down to their lord and master and appeared to be ready to enter even fire (for his sake). Blind with fury, they set out from the city.

8. On hearing the tumultuous and unbearable sound of their drums at the time of their departure on their march, even the elephants guarding the quarters squirmed and writhed, as they experienced a sort of shattering of their ears.

9-10. A hundred ***Aksauhinls*** of soldiers moved ahead with clusters of flags and banners fluttering, horses etc., stirred up in. excitement and elephants in their rut.

It was full of neighing horses and trumpeting elephants. The foot-soldiers shouted and screamed and the wheels of chariots creaked with a rumbling sound.

11. When the dust particles of the ground were raised by the rims of the wheels, they obscured the lustre of the sun. Hence, it appeared to be covered with showers of snow.

12. The entire universe appeared to be covered with dust. In some places, it was very noisy on account of the harsh sounds of war-drums.

13. The soldiers of the Daityas were overspread with the columns of dust that rose there. Hence, the number of soldiers could be conceived in the form "It is so much".

14. Banners of many varieties with the emblems of fish, snake etc. fluttered in the dust columns like fishes in the great ocean.

15. On seeing them rushing at the army of Lalita, all the immortal ones (Suras) became frightened apprehending breakdown and collapse of the Śaktis.

16. The five haughty generals, the chief of whom was Kaŕańka, created in the course of their fight a huge Māyā (illusory demoness) named Sarpinī.

17. The wicked Sarpinī created by them was a ***Ranaśā-mbari*** (A sorceress of war) of smoky complexion with smoke-coloured lips and breasts.

18. The hollow of her belly was as huge and extensive as a great ocean. She moved ahead in the battle ground frightening the minds of Śaktis.

19. She was like another vicious Kadru being the source of origin of many serpents of magical and illusory bodies. She had many serpents serving the purpose of ornaments.

20. Rolling on the ground at the front line of the:

generals, she made many sinuous movements and screamed in as excessively dreadful manner.

21. It was by means of this very same Māyā that those leading Asuras became victorious formerly. The five evil-souled Daityas beginning with Karańka were as if desirous of their own death.

22. Then began the battle between the Śaktis and the enemies of gods. They incited one another's excessively violent fury by one another's heroically boastful utterances.

23. On account of excessive confusion and perplexity, Śaktis and Dānavas could not distinguish one another. With the weapons in their hands they began to strike indiscriminately.

24-28. The fight between Śaktis and the demons gathered intensity. It became more and more dreadful. When the weapons clashed together, sparks of fire were produced. . The series of arrows discharged by them were so innumerable that all the spaces between the cardinal points were hidden and covered up. The gushing stream of blood was so profuse that even elephants were carried away by the currents. Many chariots got stuck up and rendered motionless in the swampy, slushy mire of (dead bodies and) flesh. Tufts of hairs and tresses floating on the streams of blood shone like gathering mosses and other aquatic plants. It was extremely cruel, destructive and dreadful on account of the terrific lionlike roar. The dust particles increased the gathering darkness. It gave more and more satisfaction and pleasure to the demonesses. Blood flowed from the neck (and throats) of the Daityas when they were cut off by a row of soldiers armed with weapons. Then ***Sarpini*** was urged by the five (generals) along with their army. She created many kinds of serpents from her own body.

29-32. Many kinds of serpents came out of the body of ***Sarpini*** and moved about here and there. Some were like Taksaka and Karkotaka. Some had the lustre of Vāsuki and other important serpents. Their bodies were of various sizes and colours, (and had terrible (poisonous sight). They could burn three worlds with different kinds ***oi*** poisonous breaths coming out like flames. By means of their mouths where two forked tongues moved about, they scattered various kinds of

poison[1] in the army of Śaktis. The poisons were ***Pārada*** (quicksilver), ***VatsanAbha*** (A strong poison from aconite), ***JCālakūfa*** poison ofanother type, ***Saurāsfra*** poison of very dreadful nature, ***Brahmaputra*** (a poison of another variety), ***Śauklikeya*** (more correctly ***Śaulkikeya,*** a poison that is produced in Śulkikā) and various other kinds of poison.

33. Very terrific serpents with two faces and smoke-coloured bodies came out of the pair of eyes of ***Sarpini.*** They were extremely furious.

34. Crores of serpents issued forth from the ear cavity of ***Sarpini.*** They had yellow colour and three hoods. Their mouths were hideous due to their fangs.

35- From the mouth of ***Sarpini*** issued forth a number of serpents. They had blue colour throughout. They had mouths at the front as well as at the tail-end along with hoods.

36. Other serpents of brindled and variegated colours, with four mouths and four feet issued forth from her nostrils. They had fierce splendour.

37-39. Many dreadful red coloured serpents issued forth from her great hanging folds of skin, thick and circular breasts and the hollow cavity of navel. They held ***Halāhala*** variety of poison. They bit soldiers in the army of Śaktis. They burned everyone by means of poisonous fires. They twined round them and bound them with their noose-like bodies. They struck them with their hoods. Thus they made the army of Laliteśī utterly bewildered and confused.

40-43a. Though they were split and cut frequently by the crores of weapons of Śaktis, they increased in number more and more. They then glided and crawled re-gaining the fullness and compactness of their original bodies. Many serpents died but others were born. At the death of one many others sprang up. Since the wicked ***Sarpini*** the root cause did not perish, other serpents were produced (in plenty) on the destruction of serpents (originally) created by her.

1. W. 30-32 give various varieties of poisons known in ancient India. They had regional varieties like Sauras{ra, Brahmaputra, etc.

43b-48a. On being burnt by the poisonous fires, the bodies of soldiers in the army of Śaktis became ruined and overwhelmed by misery. When the troops of Śaktis stood bewildered, unable to decide what should be done, on account of serpents, those five Dānavas exhibited many feats of valour.

Karańka occupied a chariot to which hundreds of donkeys had been yoked. He smashed and thrashed the army of Śaktis with a discus the edge of which was very sharp.

Another general of Bhanda Daitya named Vajradanta fought riding on a camel hitting and hurling adamantine arrows,

Then Vajramukha mounted a great ass and pierced and struck the troops of Śaktis by the edges of his spears.

48b-50. Another powerful general of the armies named Vijradanta rode in a chariot with two vultures and began to fight with arrows.

Encouraged in the battle by those wicked . generals, the hundred Aksauhinīs of soldiers gathered together playfully and fell (on their enemies).

Sarpini of evil activity adopted many Māyās and created crores of serpents every moment.

51-53. On seeing the army overpowered and unnerved in that manner, goddess Nakulī (Mongoose) became furious. Riding on Garuda, she jumped into the fray. She had the lustre of the molten gold. She was born of the palate of Lalitā. The entire realm of speech and language constituted her features. She was endowed with adamantine teeth. She despatched her army towards ***Sarpini.***

54. Garuda whose elevated shoulders were occupied by her (goddess Nakulī) and who could toss even mountains with his wings, moved ahead in the battle ground like a mobile Sumeru.

55. On seeing the dreadful serpents born of Māyā of ***Sarpini,*** Nakulī had her eyes turned red due to anger and she opened her mouth.

56. Thereupon, the tips of the thirtytwo teeth of goddess Śnnakulīdevī turned into thirtytwo crores of ***mongooses*** with golden lustre.

57. Cutting the groups of serpents of (demoness) ***Sarpini*** into pieces by means of the crushing power of their curved teeth and neutralizing their poison, golden ichneumons capable of dispelling poison wandered here and there in the course of that dreadful war.

58. Raising up their ears and shaking up their hairs on account of excessive fury, the elated ***mongooses*** opened their mouths and bit the serpents.

59. For everyone of the illusory serpents there arose an ichneumon and it cut off the body (of the serpent) with the penetrating thrust of its sharp teeth.

60. With their tongues resembling tender sprouts, the mongooses began licking up the two corners of their mouths that had become red due to the drops of blood exuding from the bodies of serpents. Then they jumped about and leapt in the battle.

61. The excessively tremulous body of the serpents while being bitten by the mongooses quivered frequently along with the coiled hoods.

62. In the course of the battle, the jewels stuck on to the weighty hoods of the serpents shone even after they had been bitten to death by the groups of ***mongooses.***

63. With their coiled hoods shattered and forced out by the blows of the ***mongooses,*** the serpents appeared like the flames of fires of their own great treachery ***(mahādroha.)****

64. When the magical and illusory groups of serpents were thus broken into pieces by the sets of ichneumons Sarpini became excessively angry.

65. After fighting a great battle with her, that goddess. Nakulī fixed the extremely ruthless ***G&rua'a*** (having Garuda for its deity) missile to her arrow.

66. That Gāruda missile which illuminated the faces of

***N. 18.64 reads *mahākopa* ('fire of) great anger or rage' ?—a better reading**

the quarters through formidable flames entered the body of ***Sarpini*** and absorbed and extinguished the ***Sarpamūyā.***

67. With the destruction of the Māyā Power, ***Sarpini*** got dissolved. On account of her destruction, the five excellent generals became furious.

68. That ***Sarpini*** by means of whose strength those generals contemptuously disregarded all the Suras, was led to her death due to the prowess of mongooses (or of goddess Nakulī).

69. Hence, those generals became excessively furious on account of the loss of their powerful support. With a united effort, they showered goddess Nakulī by means of multitudes of weapons.

70. Seated on her Garuda chariot, that heroine of the army fought with all the five though she was alone. With great deal of dexterity she showered weapons and missiles.

71. She showered and wielded thousands of missiles and weapons such as spears with sharp edges, pestles and javelins. With her adamantine teeth, she bit them in their weak and vulnerable vital parts.

72. Thereupon, the servants of the Daitya king yelled out dreadfully piteous cries of agony, as they were tortured **by** the mongooses of formidable power.

73. Some of the mongooses with blazing fury leaped from the sky with terrible shrieks and began biting the army of their enemies.

74-75. Some were bitten in their ears; others in their noses; still others were bitten on the tops of their heads. Some of the mongooses engaged in mutilating and disfiguring activities came and bit the backs (of the demons). Those enemies of gods assailed by the mongooses fell down maimed and mutilated in their bodies, with their coats of mail broken through. Due to great fright, they cast off all their weapons.

76. Some mongooses entered the open mouths of the enemies. They pulled at them as if they were bodies of serpents and bit the bottoms of their tongues.

77. Other mongooses entered the ears of the enemies of the Devas. Ichneumons of very small size entered the different pores of their bodies.

78. On observing his own armies assailed and cast into wretched condition by the mongooses, Karaṅka became angry.

79-80. The other extremely powerful and dexterous generals of the army showered volleys of arrows on every ichneumon like the clouds (showering waters). The arrows issuing forth from the mighty bows of the generals of the army of the Daityas came into violent clash with the tips of the teeth of ichneumons.

81-82. Fire issued forth from the adamantine teeth of ichneumons struck and wounded by hundreds of volleys of arrows of the generals.

The army of the ichneumons was thrashed and shattered by those numerous arrows with shining tips jointly and playfully discharged by the five generals.

With their bodies shattered and broken by the crores of arrows discharged here and there by the generals the mongooses surrounded Nakulī.

83. Thereupon, goddess Nakulī, the sole deity of speech and language, (identical with Sarasvatī) became very furious at the retreat of the mongooses.

84. She fixed a great missile named ***Aksinanakula*** (undiminishing (unending mongoose) to her Śārṅga bow. The missile had faces (points) alt round and, its tip was enveloped by flames of fire.

85-88. Mongooses, crores in number, issued forth from that missile. They had adamantine limbs, hairs and curved teeth. They were very swift. They Had the intrinsic strength of thunderbolt. They moved ahead in a crowd. They were as terrible as numerous thunderbolts gathered together. They tore up the ground hurriedly with their adamantine claws. They appeared splendid with their eyes as lustrous as diamonds and other gems. The hissing sound they produced through their nostrils resembled that at the fall of thunderbolts. With the crores of their teeth, they pounded and crushed the army of the demons. Free from the blame of mischievousness, they displayed many kinds of exploits.

89. Wounded and ruined in every limb by those crores

of mighty mongooses as terrible as thunderbolt, the base Dānavas began to perish.

90-91. When the whole army that consisted of a hundred ***Aksauhinls*** (at the beginning) was struck down by the groups of ichneumons of adamantine power, the excellent generals found only themselves left behind. They were seized by great fright as well as anger. D&wing their bows, they fought more vigorously.

92. Fighting witll them in various ways goddess Nakulī chopped off the hard head of Karaṅka by means of her sharp edged spear.

93. Flying up seated on Garuda, she cut off with her sword the heads of the other four enemies alsd'of whom Kākavā. śita was the chief.

94-95. On seeing such an ease and active dexterity of goddess Nakulī Śyāmalāmbikā honoured that deity of great intrinsic strength who destroyed the wicked Asuras. Śyāmāmbikā granted to her the status of being her own satellite deity.

96. Who is not pleased and delighted when extremely good qualities are observed?

The demons who escaped death became highly frightened. They sought refuge in Nakulī.

97-99. On seeing them she kindly said to them smilingly "Do not be afraid. Go and tell your king the detailed news of the war."

On being sent by her thus they were delighted. They became afraid once again on seeing the battle-field. They immediately fled to the city of Śūnyaka.

On hearing the news from them, Bhanda became fierce on account of anger.

CHAPTER TVVENTYFOUR

Seven generals beginning with Balāhaka killed

Hayagriva continued :

1. "When they were killed, the lord of Śūnyaka became blind with fury. Heaving a deep sigh, he spoke thus to Kutilāksa with his mind agitated on account of his eagerness for • war".

2-3. "O gentle commander-in-chief; Sorrow has befallen us. Karańka and other generals who had been displaying the exploits of their arms and dispelling the pride of Devas through the magical power of ***Sarpini,*** have been struck • down by the magical power of that sinful deity.

4. We have seven generals beginning with Balāhaka. Send them to the battle-field as they have formidable power of arms.

5-7. Along with them despatch thirty Aksauhinīs. They are devoted to the application of Māyā. They will smash and shatter the army of Lalitā. O, they will bring victory to us. They will surely come back to me. They are born of Kīkasā. The seven brothers, chief of whom is Balāhaka, possess vehement valour and power of exploits. They are always victorious. Certainly they will attain victory in the battle-field".

8-11. On being told thus by the demon Bhanda, Kutilāksa summoned the seven efficient and proud generals, the chief of whom was Balāhaka. They were Balāhaka, Sūcīmukha, Phālamukha, Vikarna, Vikatānana, Karālāksa and Karataka. All these seven were vigorous and mighty. After bowing down to Bhandasura, these seven brothers, the sons of Kīkasā, went out of the city. They were extremely enthusiastic about the war. They were assisted and protected by one another.

12. The chiefs and the soldiers in the army consisting of thirty Aksauhinīs followed them then, scraping the region of clouds through the numerous banners and flags.

13. The army was war-like and terrible. Stamping with their feet they (the soldiers) pressed down the earth. Through the columns of dust particles, they drank up every drop of ocean.

14. Through the sounds (beatings) of the different war-drums such **as** Bherī, Nihsānas, Tampottas, Panavas and Anakas, they rendered the entire universe full of qualities of the Ether (viz. sound) at every step.

15. Taking the army consisting of thirty Aksauhinīs, the extremely proud sons of Kīkasā started as though to enter Viśva (the lord, i.e. to their death).

16. They were furious and hence they became red (in their face). Their armours were brightly illuminated by the suns' disc. Their weapons and ornaments glittered. Their hairs were tied up above heads. Thus the generals moved ahead.

17-18. Formerly, these haughty demons had been despatched to suppress the seven worlds by the great demon Bhanda desirous of conquering the entire universe.

Having observed their great strength through that subjugation of the seven worlds, they were now sent by that wicked natured Daitya desirous of conquering the army of Lalitā.

19. They hastened to the battle ground waving weapons in their hands. With great fury they rushed towards the army of Śaktis.

20. With their loud shouts and shrieks they made the ten directions echo loudly. The proud Daityas (then) went to the place where the army of goddess was present.

21. The army of goddess Lalitā too was standing in readiness. It was dreadful on account of weapons. The soldiers turned towards the enemies displaying their ruthlessness by knitting their eyebrows.

22-23. Thousands of Saktis joined the forces of Lalitā. Some had nooses, some iron clubs, others discuses, maces, sharp-edged javelins etc. Others had bows. These fierce Śaktis appeared to drink the ocean of Daityas.

24-25. The Dānavas threatened and taunted Śaktis thus and fought with them—"Come on, come on, O wicked sinful base woman ! By adopting Māyā tricks, you delude only stupid fellows. We shall send y[ou au] today to the abode of the god of Death, by means of our highly terrific arrows resembling hissing serpents."

26-27. A certain Śakti cut the neck of a leading Daitya by hitting with a sharp edged-spear. The blood gushing out

from his neck flowed upwards. Numerous vultures hovered over it in a circle and perched upon it ! The lustre of the umbrella of the god of death was enhanced by them.

28. A certain demon discharged a javelin in the course of the battle. A certain Śakti cut off his javelin with an arrow. The same arrow killed him too.

29. A certain Śakti riding on an elephant trained her elephant in the art of butting against mounds, on the broad chest of a wicked Daitya.

30. A certain Śakti suddenly struck in its forehead the elephant on which a soldier of the enemy was seated. She struck it with a sword and gave it the pleasure of heaven (i.e. killed it.)

31. With a discus hurled by means of her hand, a certain Śakti broke the bow of a certain Asura into two and thereby made two replicas of her eye-brows.

32. (Defective text) Another Sakti exterminated the enemies with sharp arrows and granted pleasure to her dagger in her own ***Romāli*** (A line of hair on the abdomen above the navel (i.e. the dagger was given rest).

33. With a blow of her mace, certain Śakti smashed the chariot wheel of her enemy and granted pleasure to her buttocks with it (i.e. scratched it with it).

34. With her fierce sword a certain Sakti cut off the pole, of the chariot of a lordly Dānava and enhanced the pleasure of the earth.

35. The army of Saktis infiltrated into the army of Daityas and the army of Daityas infiltrated into the army of Śaktis.

36. The close intermingling of Śaktis and the demons was like that of water and milk. During the time of fighting it confused both of them.

37. When the trunks and the tusks of the mad elephants of the Daityas were cut off by the swords of Śaktis they appeared like huge boars.

38-41. Thus a fight ensued which was dreadful even to the heroes. Cowards could not even remember about it within

themselves. It was terrific even to terrible men. It was impassable due to the (incessant) exchange of weapons.

Balāhaka mounted on a huge vulture named Sarhhāragupta. Formerly it had risen out of fire. Its beak and other limbs were as sharp as a thunderbolt. Its staff-like shanks could be compared to the baton of Kāla (god of Death). It was of fierce valour and exploit. It was of grey colour like smoke. The movement of its wings was very dreadful. After riding on this vulture, the haughty Daitya fought in various ways. When it stretched its wings they extended to halfa Krośa. It stood thus shrieking and howling with terrible sounds. Opening its beak that appeared like a fire-pit, it devoured soldiers in the army.

42. Samhāragupta the huge vulture of cruel eyes bore Balāhaka who kept the bow well drawn in the course of the battle.

43. Seated on the back of vulture with his body moving up and down, Balāhaka appeared like the Balāhaka cloud (at the time of dissolution) clinging to a Kūta mountain with wings.

44. The leading Daitya, Sūcīmukha mounted on his vehicle crow. The root of its wings was as sharp (hard) as needle. Riding on this he fought a hard battle.

45-47. It was elated and intoxicated. With its long beak, it resembled the peak of a mountain. It was very dreadful with its staff-like shanks having the size of the staff of the god of death. It was on a par with the cloud Puskarāvartaka. Its complexion was similar to the colour of mud. Its wings extended upto a Krośa. This crow of harsh cry mounted by Sūcīmukha smashed the great troop of Śaktis by pecking at them with its beak.

48. Then (the next general) Phālamukha took up a ploughshare as his weapon. Riding on a heron resembling a mountain, he shone brilliantly in the battle.

49. The leading Daitya named Vikarna, the extremely mighty general, rode on his vehicle the Bherunda bird and fought a fierce battle.

50. A fierce cock of extremely dreadful nature bore (the

general) named Vikatānana who had a lustrous sharp-edged spear for his weapon in the battle.

51. Surveying the army of Śaktis from the front with blazing eyes, and roaring loudly, the cock moved about making the hairs on its neck stand on their ends.

52. The sixth general named Karālāksa was the weightiest and the most conspicuous. His loud cry was as harsh as the sound of thunderbolt. He moved ahead with a ghost for his vehicle.

He was intrepid due to his mastery of black magic practised in cremating grounds.

53-54. It was by repeating those Mantras that the ghost was formerly subdued by him and brought under his control. In the battle-field the ghost' carried him on his back when goblins pervaded him.

The ghost had long arms. He kept his head bent down and the feet were kept wide apart. Assuming the form of a vehicle, the ghost bore Karālāksa.

55-57. Another commander was Karataka by name. He was the crest jewel of the army of Daityas. He pounded and smashed the army of Śaktis with a ***Vetdla*** (vampire) for his vehicle. The vampire had cruel ruthless eyes with a body a Yojana tall. This vampire was subdued by him and brought under his control by means of Mantras in the cremation ground. Directed by Daitya the vampire pounded and smashed the army of Śaktis.

Sitting on the shoulders of that excellent vampire, the Dānava fought with Śaktis in various ways.

58. Thus, these seven evil-souled haughty Dānavas, comparable to the seven oceans, harassed and tormented the soldiers of Śaktis there.

59. Formerly, these seven Daityas had propitiated the sun-god by means of penance. Boon had been granted to them by the sun-god who had been pleased with their penance.

60-61. "O sons of Kīkasā, O fortunate ones, I am delighted now by your penance. Welfare unto you all. Choose your boon".

When the sun-god said thus, the sons of KIkasā who had become emaciated due to penance, earnestly requested for an intractable boon like this.

62-65. "O Tapana (sun-god), you must be present in the cavities of our eyes during fights. With your intense heat and refulgence you must burn our antagonists. O lord, whenever you are present within our eyes, let everything that becomes the object of our vision be motionless. Viewed by our eyes, invigorated by your presence, the soldiers of our antagonists will become incapable of wielding their weapons. When the weapons are made motionless and blocked, O lord, by our vision alone, our immobilized enemies can be killed with great facility."

66. This was the boon that they acquired formerly from the sun-god. With this boon granted to them, the sons of Kīkasā moved about in that battle-field with great haughtiness.

67. Looked at by them when eyes had been penetrated and occupied by the sungod, the innumerable weapons of Śaktis became immobilized and they found their zeal (in war) futile.

68. When the missiles and weapons were blocked and immobilized by those seven sons of Kīkasā, of great inherent strength, Saktis could not exert themselves.

69. Even when they exerted themselves they were overcome much by the immobilization of their weapons. So Śaktis heaved a deep sigh and sat quiet.

70. Thereupon, finding a suitable opportunity, the Daityas who were directed by their masters, rose up with different kinds of weapons and smashed the army of Śaktis.

71. Those Saktis who were deprived of their activity and who were prevented from using their weapons became perplexed and agitated on account of their arrows that could pierce even adamantine coats of mail.

72. The Saktis whose bodies had been wounded and pierced by the numerous weapons of Daityas in the battle field appeared like the creepers of Kańkola with plenty of good sprouts.

73. All those Saktis whose weapons were immobilized by them shrieked and wailed. Crying piteously, they resorted to goddess Lalitā.

74. Then, at the bidding of the goddess, the deity Tiraskaranikā (Magical veil), the body-guard of Dandanāthā rose up in the arena of the battle.

75. That Mahāmāyā (great deity of magical powers) got into an aerial chariot named Tamolipta with doors all round and assured Śaktis about freedom from fear.

76-77. The deity was dark-complexioned l^ke Tamāla tree. She wore a dark-coloured bodice (or armour). She was seated in the aerial chariot Tamolipta of dark colour, yoked with dark-coloured horses. She took up a twanging bow named Vāsantī Mohana. After roaring like a lion, she showered arrows furious like serpents.

78. The Daityas were unable to bear the arrows that had the form and features of black serpents, that resembled iron clubs at their lower ends and that charged with the missile Mohana.

79. The wicked ones, the chief of whom was Balāhaka, were being smashed and pounded by the arrows of Mahāmāyā here and there. They then became extremely furious.

80. Thereafter, at the bidding of Dandanāthā, the deity, Mother Tiraskaranī discharged the great missile named ***Andha*** (Blindingone) amidst the group of enemies.

81. Those seven Daityas beginning with Balāhaka, who had been haughty on account of boon granted by the sun-god were wounded by the missile Andha and their eyes were covered as ifwith piece of cloth.

82. Their eyes were afflicted by the blinding arrows that were discharged from the bow Mahāmohana of the goddess Tiraskaranikā.

83. All those seven became blinded. They did not look at anything. In the absence of that vision, the immobilization of weapons came to an end.

84. Once again those (Śaktis) raised weapons in their hands roaring like lions. With a desire to kill Daityas, they made preparations for the battle.

85. They kept the deity Tiraskaranikā of great might in front of them. Due to the use of that good (effective) means, they became extremely delighted and fought.

86. "O Mother Tiraskarnikā of exalted fortune well done, "well done. You have appropriately screened off these wicked-souled enemies.

87. You are the great medicinal herb for screening (blinding) the eyes of the wicked. This troop of Daityas has been blinded by you.

88. O deity, this task of the Devas has been perfectly carried out by you since you have brought a disaster among these Daityas who cannot be conquered by us.

89. Therefore, on hearing that it was by you alone that these seven great asuras of wicked conduct have been killed, Lalitā will derive great satisfaction.

90. If this is done the deity Dandinī will become pleased. Mantrinī too of exalted fortune will surely get the greatest pleasure.

91. Hence, you alone, do kill these seven Daityas in the arena of battle. Raising up our weapons we shall destroy the entire army of these Daityas".

92. Oh being told thus and encouraged by those Śaktis on account of their zeal for war (that deity Tiraskaranikā) proceeded towards the army of Balāhaka by means of the vehicle Tamolipta.

93. On seeing her advancing, those seven base Asuras immediately remembered the boon granted by the sun god.

94. Although the splendour of the sun entered their eyes, that destructive power within the eyes was overcome when the eyes had been covered by the prowess of Tiraskaranikā.

95. The great asura Balāhaka had formerly been blind due to his pride on being granted the boon as well as on account of his power of weapons. He was blind due to anger also. Now he literally became blind on account of the missile (of the deity). Therefore, the deity ***Antardhidevata*** (i.e. Tiraskaranikā) dragged him by his hairs and cut him off by means of Jier sword.

96. After cutting off, with an arrow, the head of his

vehicle vulture, the deity Tiraskaranikā proceeded towards Sūcīmukha.

97. After cutting off his hard head with a blow of her sharp-edged spear, she gradually killed the other five Daityas too.

98. The deity Antardhidevatā made a garland with the seven severed heads of the Daityas by joining one another by means of their own tresses. Wearing that garland round her neck she roared loudly.

99. In the height of their fury, Śaktis killed their army wholly and made many rivers of their blood flow.

100. What was done by mother Mahāmāyā was the greatest miracle there, due to the glorious act of covering up the eyes of generals beginning with Balāhaka.

101. A few who survived the killing became utterly confused and frightened. In their extreme agony, they sought shelter in the lord of Śūnyaka who himself was crying.

102. Those Daityas who survived began to praise Dan^inī and Mahāmāyā again and again. They were pleased because they were able to receive the graceful blessing glance from her.

103. The Śaktis who were there shook their heads in approbation saying "Well done, well done." At every step they praised the deity Tiraskaranikā.

CHAPTER TWENTYFIVE

Flight of Visaṅga[1]

Hayagriva continued :

1. "Thereafter, on hearing the killing of those (Daityas) though they had the power of Penance, Bhanda, the great Asura, sighed deeply like the Lord of Black serpents.

1. This chapter describes how Nityā Śaktis repulsed the surprise attack on the rear of the army by demons under Visaṅga, under cover of darkness.

2. Desirous of victory in the battle, Bhanda of fierce haughtiness, called his brothers and took counsel with them in a solitary place.

3. The crown prince too in the company of Visańga, the younger brother, made obeisance to Bhandasura and went to the counsel chamber in anger.

4. With his mind turbulently agitated (the lord of Daityas) held consultations with his very trustworthy ministers beginning with Kutilāksa regarding the conquest of Lalitā.

Bhanda said:

5. "Alas! the downfall of Daityas (enemies of the Suras) is imminent. Powerful fate has begun to be indifferent now.

6. The heaven-dwellers used to run away even at the very mention of the names of my servants. This adverse calamity has befallen such great men as we were.

7. ***Durdhātā*** (wicked fate) and the inevitable future convert a strong man into a eunuch, a rich man into a poor man and a man of longevity into one without long life.

8. Where (how powerful) is the intrinsic strength of our arms? Where is woman, the wicked Lalitā ? This cruel decision has been arrived at by Fate suddenly and unexpectedly.

9. The generals who had become excessively aggressive on account of Maya of Sarpini, have been struck down in the battle ground by her whose heroism is of extraordinary nature.

10. If a woman who possesses unrestricted pride thus and who makes use of Māyā strikes at us, fie upon our strength earned by the use of powerful arms."

11. My tongue feels ashamed to (have been compelled to) speak of this context. Should a woman of wicked pride suppress and smash my army ?

12-13. Hence, in this connection, let endeavour be made for cutting off her roots. Her activity has been understood by me through spies. That Woman of great strength stays behind all the armies. The army consisting of horses, elephants, chariots •etc. is moving in front.

14. In this very opportune moment make an arrangement for someone to attack her from the rear. Perhaps Visaṅga may be competent enough to carry out this task of attacking her from the rear.

15. Let fifteen generals who had proudly served in many battles and who are genuinely proud of their rich experience as veterans, go along with him with earnest desire for war.

16. She has not many attendants in the back. She is perhaps guarded by a few. For that very same reason, she can easily be taken captive.

17. Hence, O Visaṅga, make an elaborate preparation ^and be aggressively proud of it. Carry out the attack from the rear, very cautiously and secretly.

18. Only a limited number of soldiers need accompany you. But let some valorous generals proud of their conquest of the guardians of cardinal points come with you fully equipped.

19. Let fifteen Aksauhinīs of soldiers proceed ahead {in the usual manner). But in a disguise, you pounce upon that wicked woman and kill her.

20-25a. She alone is the greatest root cause of all Śaktis. If she is exterminated along with the roots the entire troop of Śaktis will perish like the cluster of leaves of a lotus in the water when the bulbous root at the bottom is cut off.

A brilliant chariot is moving on behind all other chariots. The body of. that chariot is ten Yojanas in height. A great umbrella studded with pearls shines above all. It carries in it four ***Cāmaras*** frequently moved to and fro. Its lofty flag staffs scrape the region of clouds. That wicked fawn-eyed woman is coming in that chariot. After finding her out by means of these signs, you quietly pounce upon her. Defeat that woman of evil conduct. Drag her by the tresses and smash her.

25b-29. When the army of great intrinsic strength has proceeded ahead, that woman guarded by only women will soon come under your control.

Listen to the names of generals who shall assist you and whose duty it is to help you in the war, without any lethargy.

The first one is Madanaka by name. Dīrghajihva is the second. Then the following :

Humbaka, Hulumulla, Kalkaśa, (v.l. Karkaśa), Kalkivāhana, Pulkasa, Pundraketu, Candabāhu, Kukkura, Jambukāksa, Jrmbhana Tīksnaśrṅga, Trikantaka, Candragupta, (v.l. Caturgupta in Supra 21.80). These are the fifteen generals mentioned.

30. These generals of great strength, beginning with Madana, will come with you. Each of them will have an Aksauhinī (ofarmy) with him.

31. Carry out this attack from the rear by doing everything in closely guarded secret, so that the enemy's camp does not understand your movement.

32. In this matter you adopt the maturity (of experience) of great men. O Visaṅga, you will attain excellent victory".

33. After the work of deliberation was thus completed, Dānava Bhanda with many wicked ministers despatched Visaṅga well guarded by the generals.

34. Then, when the younger brother of the crowned prince began an attempt to attack from the rear on Śrī Lalitā Devi, the sun came to the mountain of setting.

35. When the first day of the war was over, the first day that was terrifying to all the worlds, darkness set in with a desire to drive it out.[1]

36. A dense darkness that had smoke-like colour like that had the lustre of the body of a wild Boar and that had the splendour of the blue throat of a peacock spread everywhere.

37-42a. It was as if rolled into a lump among the bushes; it seemed to run through the joints; it appeared to come out from thousands of crevices of the earth; it appeared to come out densely from the caves of mountains; whenever at any place the light of lamps spread it appeared to act like a coward; it was given support as it were in the lustre of the blue lotus on the ears of women; it seemed to have combined together in the mature elephants' of the quarters as well as in collyrium; it appeared to have secured the friendship of the shining verdant meadows; it appeared to have the loving embrace of

1. **Here ends the first day of the battle.**

glittering swords; it appeared to have secretly penetrated the thickly grown trees of the forest. Gradually the dense darkness increased and spread everywhere. The entire universe was enveloped by darkness that appeared to have the lustre of the blue bodice and jacket of the woman (in the from of) night.

42b-46a. To the wicked Asuras, the night time (is favourable as it) contributes their increase in strength, as their skill in the use of Māyā is enhanced in it.

When the assemblage of darkness increases like the splendour of polished swords, the army was deployed (into action by the highly powerful Visaṅga).

The generals beginning with Damana put on dark-coloured coats of mail. They wore dark-coloured turbans. All their equipments were dark-coloured. It seemed as if they became one with dense darkness. They went behind Visaṅga after he had made obeisance to the elder brother.

46b-50a. He was desirous of conquering Maheśvarī (the great goddess). He put on round his chest the armour named Meghadambaraka. His dress and accoutrement were fitted for the nocturnal battle. In the same manner, the entire army too had dark-coloured .armour and other things.

No Dundubhi was sounded. The roaring rumbling sound of the ***Mardala*** was not heard. The sound of ***Panavas, Ānakas*** and ***Bheris*** did not rise up. Enveloped in darkness, they proceeded ahead with concealed movements that could not be seen by the enemies. They had taken their swords out of their scabbards.

50b-54. Through the northern path they surrounded the army of Lalitā that was proceeding towards the west. They then resorted to the eastern part. They proceeded ahead slowly and cautiously at every step without making any noise even in breathing. Taking their steps very slowly, they went back once again in the direction of the city. There they pointed out the army of Lalitā to their own people who asked about it. For the purpose of attacking the rear, Dānavas returned quietly with the armours covering their bodies. They saw the lofty chariot Cakrarāja that resembled the mountains Meru and Mandara and was surrounded by the excessively refulgent Śaktis.

55-56. There (he saw) the goddess in the excellent chariot staying under the umbrella studded with pearls. She resembled a thousand suns (in refulgence). She was seated facing the west. She was being served by Kāmeśvarī and other "Nityā" deities who had the same affluence as she herself, through pleasant conversations and other pastimes in their excellent chariot.

57-58. She was eagerly and joyously looking at the great army proceeding ahead. Visańga considered that lady who had been preparing for an extra-ordinary battle in such circumstances (as mentioned before) as the goddess herself. That wicked-souled Daitya attacked the rear of that leading Chariot with his soldiers.

59. It was there that the encircling army of Śaktis beginning with Animā (potency of assuming minute form) and hundreds ofsoldiers beginning with Animā made a great tumultuous sound.

60-65. The Dānavas of great inherent strength started war in diverse ways smashing (the army of Lalitā) by means of sharp-edged spears, hammers, javelins hurled with hands, ***Bhuśuna'is*** (a sort of missile) and through spears named ***Śaktis*** the blows from which were as ruthless as those of thunderbolt. The group of Saktis seated in that chariot became suddenly excited and agitated when their enthusiasm for the battle was suddenly upset, when their bodies were afflicted by adverse circumstances. By that time the demons had come and occupied the ninth step of the leading chariot Cakranātha. With invisible weapons called ***Vipāfas*** they began to split and tear.

The troop of Śaktis was caught in a difficult situation. Their vulnerable points were wounded when the armours were hit and split by the arrows of Dānavas whose forms were hidden by darkness and whose weapons and coats of mail were invisible. Hence the troop of Śaktis lamented before Lalitā.- A great fear beset them as before.

66-68. On hearing about this, Lalitā became furious. In the meantime Bhanda who was fierce as well as efficient in secret manoeuvres, sent Kutilāksa ofgreat prowess along with

ten Aksauhinīs of soldiers to the battle-field for destroying the army of Lalitā. Kutilāksa fought a great battle in such a way that the army proceeding ahead could not return on hearing the tumultuous sound from behind.

69-70. Thus, the battle was two-sided both in the rear as well as in front. There was a great chaotic and tumultuous sound int the array of Śaktis. The Daityas who are powerful at night were enveloped in darkness and were highly haughty, brought about a great deal of disorder in the camp of the goddess.

71. Crores and crores of enemies (of Dānavas) fell down after being girt and bound by evil-souled Visańga, the generals beginning with Madana (Damana) and • the excellent soldiers,

72. The chariot Cakrarāja encircled by the volleys* of arrows and (hundreds of other) missiles of Daityas shone like a lordly mountain surrounded by flights of cranes.

73. An arrow discharged by the vicious-souled Visańga who had occupied the lowest step (of the chariot) shattered the royal fan of the goddess.

74. When the troops of Śaktis became bewildered by this accidental mishap, the ***Nityā*** deities, the chief of whom was Kāmeśvarī became excessively furious.

75. On observing the lotus-like, face of Srīdevī marked by the brows knitted slightly, the Nityā deities became greatly worried and exerted themselves all the more.

76. These Nityā deities were Kālasvarūpinīs (having time units for their forms). Ever/one of them had a Tithi (Lunar day) for her physical form. On seeing the fury of the empress, they exerted themselves for the fight.

77. They bowed to the goddess the great queen of great dignity and magnificence. With their voice choked on account of their eagerness for fighting that had risen in them suddenly they spoke.

78-79. ***Tithinityā*** deities said :

"O Empress, O goddess of the Devas, cowardly and vicious Daityas eagerly devoted to Māyā and deceit are prepang to attack your army sent ahead and guarded well

by great Śaktis beginning with Dandinī, Mantranāthā and others. By attacking from the rear they are pressing hard the excellent chariot.

80. Hence, we shall suppress the pride of the enemies of gods who have concealed their bodies behind darkness. Just observe it for a few moments.

81. There are two Nityā deities : one Vahnivāsinī, the other Jvālāmālinī. In the battle with the light kindled by them both, Daityas will be clearly seen by us.

82. After suppressing the pride of these Daityas engaged in attacking from the rear*, we shall immediately return to serve the lotus-like feet of (Your Highness). Command us, O great queen for the suppression of vicious fellows".

83-84. When this was submitted by the Nityā deities, she said, "Let it be so". Then the deity Nityā named Kāmeśvarī bowed to goddess Lalitā. It was she who was sent by them to kill those Daityas of evil conduct who were bent upon fraudulentine war. She assumed a face reddened due to anger and blazing like the rising sun. She kept her bow ready drawn and said.

85. "O sinful fellows, stop. You are engaged in fraudulent war after getting the help of darkness. I shall cut you off".

86. She taunted them thus. After extracting arrows from the quiver, she stepped down (from the last rung) while her movement faltered a little due to anger.

87. Other Nityā deities too moved on, such as Bhagamālā and others. They had bows in their hands. They too got down from the step.

88. The Nityā deities Jvālāmālinī and Vahnivāsinī got ready for the battle. They brightened the battle field by means of their refulgence.

89. When the area of the battle was thus illuminated, the wicked Dānavās became excessively furious as their bodies could be seen clearly.

90. Those fifteen Nityā deities beginning with Kāmeśvari

with weapons in their hands and roaring like lions smashed Daityas easily as though in a play.

91. There in the battle-field a great tumultuous sound arose as though the waves of the ocean were lashing at the shores, when it was stirred by the Mandara mountain (while churning for Amrta).

92. Those Nityā deities drew their Prānakodandas (life-breath-bow). With their arms where bangles were moving to and fro they commenced a dreadful war.

93. The battle thus went on for three ***Yāmas*** (watches; one Yāma-three hours). The Aksauhinīs were killed by the sharp arrows of Nityā deities.

94-97. At first with her arrows Kāmeśī killed the the wicked Damana (Madana). Bhagamālā tore up the general Dīrghajihva. The deities Nityaklinnā and Bherundā killed Humbeka and Hulumallaka (v.l. Halamulluñca ***supra*** III.iv.22-79). Vahnivāsā killed Kaklasa (v.l. Karkas'a) with her sharp arrows. With her arrows Mahāvajreśvarī split up Kekivāhana (v.l. Kalkivāhana). Sivadūtī sent Pulkasa to the abode of Yama (god of Death). Tvaritā tore asunder Pundraketu with mighty arms. The Nityā deity Kulasundarī killed Caruiabāhu and Kukkura.

98. Nīlapatākā and **Vijaya** proud of their victory made a sacrificial offering of Jambhana in the battle-field. The Nityā deity Sarvamaṅgalikā chopped off Tīksnaśrṅga. The Nityā deity Jvālāmālinī killed the terrible Trikarnaka (i.e. Trikantaka).

99-101. Citrā killed Gandragupta (v.l. Caturgupta) of great evil conduct.

When all the wicked generals had been killed, Visaṅga became extremely angry. The powerful Daitya moved ahead. When only two ***ghatis*** remained of the last ***Yama*** of the night for two Ghatikās that vicious fellow fought with the Nityās. In view of the impossibility of victory he wished to run away.

102. Visaṅga's armour was split by the sharp arrows issuing from the bow drawn by the hand of Kāmeśvarī. He

became bewildered in his mind very much. He **fled** along with the soldiers w,ho survived killing.

103. This wicked Dānava was not killed by them because he was to be killed only by Dandanāthā's arrow, the refulgence of which was like that of the staff of Kāla.

104. When the wicked Visaṅga, the brother of Bhanda fled, the night too dawned. All the cardinal points became bright.

105. "It is not proper to chase a warrior who flees from the battle-field". Thinking thus, the Nityā deities refrained from fighting at that time.

106. The Nityā deities who were proud of their victory and whose bodies were drenched in blood oozing from the wounds made by the weapons of Daityas, bowed down to goddess Śrīlalitā.

107-109. Thus a great terrifying battle took place then$ at night. On hearing the news the great queen looked at the forms of Nityā deities wounded by the weapons. She glanced at them with her merciful side-glance. By that mere glance all the wounds were healed. Lalitā became pleased with the exploits of Nityā deities.

CHAPTER TWENTYSLX

Bhandāsura's Sons Slain

Hayagriva said :

1. "Even the mighty Kutilāksa who was accompanied by an army of ten Aksauhinīs was utterly defeated in the battle by the sharp arrows of Dandanāthā and he fled from the field. The army consisting of ten Aksauhinīs was destroyed by her at night.

2. On hearing this news Bhanda became bewildered.

On hearing about the fraudulent battle of the wicked demons during the night, Mantrinī and Dandanāthā became dejected.

3. "Alas a great calamity had befallen the goddess through Daityas. Shallow-minded that we were we had gone very far ahead.

4. Proper defence of prominent chariot Mahācakra had not been provided for through soldiers'. Availing of this opportunity, damage has been effected by the wicked demons during the night.

5-6. We must reflect on this point—"What happened there? Was the battle fought by our lady? Did the other Śaktis fight with the great Asuras? What should be done now? What does the great goddess think?"

7. On being agitated by these doubts and fears, Daṇḍanāthā and others proceeded towards Lalitā, keeping Mantriṇī in front of them.

8. When the night dawned, all those honoured generals of the troops of Śaktis came and stood around the leading chariot.

9. Mantriṇī and Daṇḍanāyikā got down from . their vehicles, placed the army beneath and they themselves ascended the chariot (of the goddess).

10-11. By means of hurried paces, they climbed up those nine steps. They were (duly honoured) and informed by Śaktis stationed on the different steps. Mantriṇī and Daṇḍanāyikā approached ths great queen. With the eight limbs touching the ground (i.e. by prostrating before the goddess), they submitted to the goddess thus :—

12. "O Ambikā, we heard that a great calamity took place. Harm has been caused by the wicked Daityas by a fraudulent battle.

13. That vicious fellow of evil conduct is afraid of an open battle. He desires to achieve victory by deceitful m£ans.

14. Fortunately, the arrows etc- of the vicious demons have not touched the person of our lady. Hence he is alive.

15. O great queen, it is by seeking the sole support of your majesty's feet that all of us live and achieve what we desire.

16. Hence, it is our duty to defend the person of Your Majesty. The prominent Daityas are experts in the use of

Māyā. In this connection let the deliberations and consultations be held.

17. The base Dānavas beginning with Bhanda should be defeated during the period of their misery. (Henceforth) they shall not be able to carry on fraudulent war nor shall they penetrate this army.

18. For that purpose an enormous camp hundred Yojanas in extent should be built on the southern side of the mountain Mahendra.

19-22. Let a rampart of blazing fire be made for • defence. For suppressing the haughtiness of the enemy, let the intervening space of our camp site be made a hundred Yojanas in length. The gate of the rampart wall of fire should be in the south because Śūnyaka the city of the enemies is situated in the southern region. Many attendants should be employed at the entrance. They should be armed and be ready to stop those who go in or come out. Only those who are always active, who are ready to forego sleep and who are never idle should be engaged.

23-24. In case it is arranged in this manner, the fraudulent attack designed to be carried out by our enemies, the wicked (demons), will be impossible. They cannot make a major surprise attack during untimely hours such as dusks, mid-nights etc., If not, the evil-minded Daityas who adopt many Māyā-tactics will strike the entire great army like robbers who plunder everything before our eyes".

25. After hearing these words of Mantrinī and Dandanāthā, Lalitā spoke thus, shedding pearls, as it were, by means of the white sparkles of the teeth.

26. "This counsel of your is the result of a very good deliberation and a fine intelligence. This is the path of shrewd and wise people. This is the ancient and eternal policy.

27. It is only after making proper arrangement for the defence of one's own army by adopting strong measures that the offensive against the enemy's forces should be undertaken by the leading persons who wish to attain victory."

28. After saying thus to Mantrinī and Dandanāthā that goddess Lalitā called the- Nityā deity Jvālāmālini and spoke hus.

29. "O dear one, you have the form of fire. Your features are fiery flames. Let the defence of this great army be provided for by you.

30. After encircling the ground to the extent of a hundred Yojanas assume the form of a fiery flame thirty Yojanas in height.

31. Leaving an opening of a Yojana retain your blazing body elsewhere. Having adopted the nature of a fiery flame protect the entire army".

32. After saying this to the Nityā deity Jvālāmālinikā, Lalitā the goddess attempted to proceed to the northern region of the Mahendra.

33. That Nityā deity who had the eternal features of blazing fiery flames and who presided over the ***Caturdaśi*** (fourteenth) Lunar day said "So be it" and bowed down to her.

34. As directed by her alone before, the region of ground having the Mahendra mountain to its north (see verse 18) was encircled (by the Nityā deity who) blazed in the form of a fiery enclosure.

35-36. (The Nityā deity) had the features of a garland of fiery flames or the Ketakī flowers forming a circle in the sky.

By entering the enormously spacious enclosure, the army of Dandanāthā, the army of Mantrināthā and the large army of other great Śaktis also became liberated from fatigue and shone well.

37-40. Dandini placed the leading chariot Rājacakraratha in the middle. She placed her own chariot on the left side. On the right side she placed the chariot of Śyāmalā. On the back she placed Sampadīśī and in the front Hayāsanā. After placing (different persons) all round Gakrarājaratha, she stationed at the entrance the deity named Stambhini who appeared fierce with a blazing staff for her weapon and who •was accompanied by twenty Aksauhinīs of soldiers. This deity of Dandanāthā is well known as Vighnadevī also.

After arranging for the complete defence of the camp, when the sun had risen well up in the sky, the deity Potrini resorted to war once again.

41. Thereupon, making a great deal of tumultuous shout and uproar, the great army of Śaktis set out from the fiery enclosure through the opening.

42. On hearing that the interior of the camp of Lalitā had been well guarded thus, Bhanda, the ferocious Dānava, felt the fever of great indignation all over again.

43-45. He had consultation once again with Kutilāksa and others, with Visańga and Viśukra as well as with his own sons. In order to carry on the battle in one extensive onslaught, that fierce Dānava Bhanda called his sons Gaturbāhu and others who resembled the four oceans and who were efficient in all activities connected with war. Blazing with fierce fury, he sent them to the battle front.

46. His sons thirty in number, were mighty, with huge-bodies. I shall mention their names, O Pot-born sage, listen.

47-50. They were Caturbāhu, Cakorāksa, the third one Catuśśiras, Vajraghosa, Ūrdhvakeśa, Mahākāya (Mahāmāya in III. iv. 21. 18), Mahāhanu, Makhaśatru, Makhaskandī, Simhaghosa, Sirālaka*, Lāduna, Pattasena, Purājit, Pūrvamāraka, Svargaśatru, Svargabala, Durgākhya (i.e. one named Durga), Svargakantaka, Atimāya, Brhanmāya and the powerful Upamāya.

These were the haughty evil-minded sons of Daitya,. Bhanda. They had vigorous physical bodies and heroism on a par with their father.

51. **After** coming they devoutly saluted the feet of Bhanda. Glancing at them with delighted eyes, that Dānava the destroyer of his own family, spoke these words gravely.

52. "O ! my sons, who can be equal to you on the Earth ? It is with your help alone that the universe was formerly conquered by me.

53. In the course of the batde, you have furiously pulled the tresses of (devas such as) Śakra, Agni, Yama, Nirrti and Varuna.

• Eight names are omitted here (3.4.21.82) they are Andhaka, Sindhuhetra, Kūpaka, Kūpilocana, Guhāk?a, Gandagalla (Gandavella),. Candadharma, Yamāntaka.

54. You know (how to wield) all kinds of missiles and weapons. But, even when you all are wakeful and alert, this deprivation has befallen our family.

55. A certain way-ward and naughty woman, who employs Māyā tactics and who is foolishly proud about (her capacity for) fighting and is accompanied by many women on a par with herself, is harassing us.

56. Therefore, you should certainly bring her under your control in the course of battle. She should be captured alive by you who are equipped with blazing weapons.

57. There is impropriety in sending you all against one woman despite the fact that you are blind with immeasurable fury. Still this is how fate works.

58. Please endure this one thing contrary to your heroism and glory".

After saying thus, Bhanda, the leading Daitya, despatched them to the battlefield. In order to assist them he sent two-hundred Aksauhinīs of soldiers too.

59. Being the ***Tilakas*** (the sacred mark on the forehead) on the face of (the lady in the form of) the army consisting of two hundred Aksauhinīs, they (the sons of Bhanda) went out from their abode with arms in their hands and their brows well-knitted in anger and frown.

60. At the departure of the sons of Bhanda the earth quaked. There were many evil portentous phenomena. The universe became excessively frightened.

61. As the princes went along the streets in their vehicles, the elderly women of the city showered those princes of great strength with fried grains.

62. The bards and the panegyrists eulogised the princes. The ladies of the city performed the rite of ceremonious waving of lights as a mark of good wishes at every door.

63. When they set off, the earth appeared as though it was being split; it seemed as though the sky was being dragged and it looked as though the sea was being churned up and revolving.

64. Taking with them an army consisting of two hundred

Aksauhinīs of soldiers, the sons of Bhanda set out from the city with faces rendered cruel on account of eyebrows raised in anger.

65-67. They boastingly said to one another—"In the course of the battle we shall devour the armies of Śaktis in a moment. With sharp arrows we shall reduce their weapons to powder. With our vehement violence and velocity, we shall suppress the enclosure of fiery rampart wall. We shall quickly arrest and capture that vainly proud and foolish Lalitā". They swaggered thus to one another by loudly proclaiming heroic boasts. The sons of Bhanda thus approached the enclosure of fiery rampart.

68. Blinded by youthfulness and arrogance, with their power of vision all but restrained and with eyebrows lifted up crookedly, they made loud noise like the roar of a lion.

69. It seemed as if the whole cosmic egg was being split by it, because it had great impetuosity and the velocity of the terrible thundering of clouds at the time of world-dissolution.

70. The outcome of this loud sound that had not been experienced before excited and stirred up the ears and the minds of Saktis.

71. After coming they made **a** great uproar through their soldiers and discharged different weapons that increased the splendour of aerial chariots.

72. On hearing that the sons of Daitya Bhanda the chief of whom was Gaturbāhu had come for the purpose of fighting, Bālā (the daughter of Lalitā) showed interest in it.

73-77a. She was the daughter of Lalitā Devī.[1] She always stayed near the goddess. She was worthy of being worshipped by all Śaktis. She was an adept in martial feats and exploits. Her form and features were like those of Lalitā. She was always like a nine year old girl yet she was a great

1. This means it was after about nine or ten years after Lalitā's marriage that she undertook the campaign against Bhandasura. A sort of poetic balance is effected by matching the daughter of Lalitā against the sons of Bhandasura in the battle.

mine of all lores. Her body was like the rising sun. Her creeper-like slender body was in complexion. She was perpetually present near the foot-rest of the great queen. She was at it were the vital breath of the goddess moving externally. She was her fourth eye. She became furious and thought thus : "I shall immediately kill those sons of Bhanda who have come here". After making up her mind thus, Bālāmbā submitted to the great queen.

77b-80. "Mother, the sons of Bhanda, the great Daitya, have come to fight. I wish to fight with them. I am interested in this because I am a young girl. My arms throb with an itching sensation for war. This is my playful activity. It should not be curbed by your orders of prohibition. Indeed I am a girl loving toys and playful pastimes. By this play of fighting for a moment, I shall become delighted mentally."

On being requested thus the goddess replied to Kumārikā.

81-83. "Dear child, your limbs are very tender and soft. You are only nine years old. This is your first step and performance. Your training in warfare is fresh and recent. You are my only daughter. Without you, my breathing activity does not go on even for a moment. You are my very vital breath. Do not go in for the great war. We have Dandinī, Mantrinī and crores of other Śaktis for fighting. Dear child, why do you commit this blunder ?"

84-85. Although prevented thus by Śrī Lalitādevī, the girl was overcome by adolescent curiosity. She requested once again for permission to fight. On observing her stead-fast decision, Śrīlalitā, the mother, granted her permission after closely clasping her in her arms.

86. She took off one of her armours and gave it to her. From her weapons she gave her the requisite weapons and sent her off.

87. Kumārikā (the virgin goddess) got into the covered palanquin that had been extracted by the great queen from the staff of her bow and to which hundreds of swans were yoked for drawing.

88. When she (the girl) was set out for the battle, the

deities stationed on all the steps bowed down to her with palms joined in reverence and held their swords erect.

89 .Being saluted by them, she got down from the excellent chariot Gakrarājaratha and entered the army stationed at the bottom.

90. On seeing the girl red-faced in fury coming on, Mantrinī and Dandanāthā were frightened. They said these words :

91-93. "Why, O princess, have you actively engaged yourself in battle? Why are you suddenly despatched to the war front by the great queen herself? When the soldiers are present and ready, this is not proper. Since you, O girl, are the personified life of Śrīdevī, recede from your enthusiastic participation in war. We are making obeisance to you".

Though earnestly requested by them, she moved on steadfast in her decision.

94. Mantrinī and Dandanāyikā were immensely surprised. They went along with her on either side in order to guard her.

95. Followed by both of them along with plenty of soldiers, Kumārikā went out through the opening in the fiery enclosure.

96. Seated in her covered palanquin, she accepted and acknowledged the series of palms joined in reverence by way of obeisance of the armies of Śaktis along with their leaders.

97-98. That virgin, the suppressor of enemies, rushed at the wicked sons of Bhanda. She had no private and local army. The entire army of Lalitā became her own army. Then commenced the war where haughtiness and feats of exploits were displayed.

99-100. The Virgin showered volleys of arrows on the leading Daityas. The fight that the daughter of the great queen fought with the sons of Asura Bhanda was a thing covetable to both Suras and Asuras. On seeing that nine year old girl discharging volleys of arrows seated within the palanquin, Daitya princes became surprised very much.

101. The female attendants moving up and down every moment informed the great queen about the magnificent fight carried on by the girl.

102. Mantrinī and Dandanāthā remained there as silent onlookers but they never left her in the course of the battle.

103. Though the virgin had only one single physical form she appeared differently to each one of those sons of Daitya like a series of reflections of the sun.

104-107. Her face was red with anger like the red lotus. "With fire-crested arrows she hit and pierced the vulnerable and vital parts of their bodies. Along with the different kinds of shouts of "Well done" of the heaven-dwellers who stood watching in the firmament, Mantrinī and Dandanāthā too gave expression to their surprise. Being praised thus by these, the active and agile virgin went on fighting. By discharging miraculous missiles and counter missiles, she hit and injured all of them and exhibited her strength during the second day of the battle.

108. By discharging the Nārāyana missile, the daughter of the great queen reduced the army consisting of two hundred Aksauhinīs to ashes within a. trice.

109. By. the destruction of the Aksauhinīs within a short while, they became furious. Drawing their big bows fully, they rushed in a body with ease.

110. Thereupon, a tumultuous and chaotic sound rose from the midst of Śaktis and the heaven-dwellers. That virgin then discharged thirty arrows simultaneously.

111. The heads of all thirty sons of Bhanda were struck down by the thirty arrows with crescent-shaped tips, discharged by her with great dexterity.

112. When the sons of Bhanda attained the abode of the god of death thus, those celestials standing in the sky were surprised very much. They showered flowers.

113. That daughter of the great queen who had killed the armies of Asuras was very joyfully embraced by Mantrinī and Dandanāthā.

114. With shouts of 'well done' proclaiming her victory and increasing in their brilliance, due to her feats of exploits, the dancing Śaktis made uproarious sounds exciting the three worlds.

115-117. The leading generals of Śaktis with Dand-

anāthā at the head of them all, went up in order to report that wonderful performance to the great queen.

On hearing about the praises of the excellent work of the arms of her daughter, submitted by them, goddess Lalitāmbikā derived great pleasure.

The entire troop of Śaktis became excessively surprised at her exploits never observed before among Devas.

CHAPTER TWENTYSEVEN

The Exploits of GananStka[1]

Hayagriva narrated :

1. When the sons were killed, that leader of the Daityas thought that the ruin of the whole family had set in. He was over-whelmed with the fire of grief and lamented.

2. "Alas my sons, of liberal qualities. O my sons devoted solely to me. O my sons instilling nectar into my eyes. Alas ! my sons, the cause of my flourishing family.

3. You were eager to break the pride of all excellent Suras, O my sons ! You were like the god of love enchanting the minds of all damsels of Suras.

4. Do reply unto me ! Do bounce into and dance in my lap. Why have you forsaken this your father now ? Why have you gone in search of happiness (elsewhere) ?

5. O my sons, without you, my kingdoms do not appear splendid. My abodes are empty and void ! My royal council-chamber is void without you;

This chapter shows that the belief in the elephant-headed god Ganeśa as the destroyer of difficulties or impediments in an undertaking was current at the time of the author of this Māhātmya and people used to worship god Ganeśa first even in formal worship of other deities. This super-position or priority of Ganeśa worship is attributed to the boon of Lalitā as a reward of his exploits in the campaign against Bhandāsura (V. 104).

6. O dejected ones (?), how were you all wholly killed? How did that wicked woman abruptly kill in the battle all of you, the prowess of whose mighty arms could not be challenged and who are, as it were, the sprouts of my family?

7-9. All my happiness is ruined! Hereafter, as the family has decayed, adventuresome nature and happiness too have decayed. It was through the merits of my previous births that I obtained you all. But today you all have been destroyed. So I too am ruined. Alas! my sons, I am doomed. I am caught in adversity! I am unfortunate, O my sons!"

Thus he lamented, shedding profuse tears out of grief. With his tresses left dishevelled, he began to grumble and babble. With a broken heart, he fell into a swoon and dropped down from his royal seat.

10. Viśukra, Visaṅga and Kutilāksa consoled Bhanda, in the assembly chamber (by emphasizing) on the crooked workings of fate.

Viśukra said : /

11. "O lord, have you become a victim of sorrow like an ordinary uncultured fellow? You are lamenting over your sons who have courted death in the great battle.

12. This is the righteous and eternal path laid down in the case of heroes; if they meet with deserved death, their death in the battle should not be bewailed.

13. But it is this alone that torments the mind like a painful dart for destruction, that a woman comes suddenly and kills excellent soldiers in the battle".

14. When this was addressed by that Daitya, the sorrow for his sons was eschewed by Bhanda and an anger like the fierce fire of Death was assumed by him.

15. He suddenly drew his Yama-like fierce sword from its scabbard. Keeping his pair of eyes distended, he shone brilliantly with his splendour.

16-17. "Now itself I shall hack down that wicked woman to pieces with this sword and shall strenuously leap into the battle along with my kinsmen"—saying thus in faltering words due to anger, he began to hiss like a serpent.

He stood up, shook his sword and moved on like a person excessively intoxicated.

18. All the leading Dānavas became bewildered. They restrained him and uttered these scathing words against Lalitā, due to great anger.

19. "For that purpose, O lord, this flurried agitation need not be evinced by you. We shall carry on war enthusiastically along with our army.

20. At your slightest behest we are capable of subjugating and suppressing the entire universe violently. What then, with regard to that stupid woman ?

21. Shall we quaff of the seven oceans? Or shall we smash the mountains to smithereens ? Or shall we twin the three worlds upside down ?

22. Shall we massacre all Suras ? Shall we split their abodes ? Shall we crush and pound the guardians of quarters ? Give us permission and command us, O highly intelligent one".

23. After hearing this utterance full of haughtiness and pride, the furious Daitya spoke these words with his eyes turned-red due to wrath.

24. "O Viśukra, you go to the camp of the enemy with your body concealed by means of Māyā and operate the great ***Tantra*** (mystical diagram) ***J ayavighna"***

25. On hearing his words Viśukra went towards the army of Lalitā in great fury, with his body concealed by means of Māyā.

26. Even as he was getting ready to go, the sun set making the faces of cardinal points red by the collection -of rays diffused in all directions.

27. ***Sandhya*** (Dusk) was full of ***Anurāga*** (Love, red colour). She followed the sun as he went away (i.e. set). She appeared

1. The eight deities presiding over the Yantra which brings or creates difficulties in getting success *(Jaya-vighna)* are the personifications of tendencies which create disaffection among people and demoralise the army (vide VV. 36-39). The adverse effects of the Yantra are described in VV. 43-52. The Yantra may be symbolic of the fifth-columnists or the enemy-agents of the ancient period. The belief in such destructive black magic •dates from the days of Atharvaveda.

to be eager to indulge in sexual dalliance in the bowers of the nether world.

28. As the sun dropped into the western ocean with great rapidity, water rose up in a great splash due to the contact with his body. The drops of water so raised shone as stars in the sky.

29. Then a dense darkness as black as collyrium set in. It appeared to make his Savarna (a man of the same caste, having the same colour) the evil-minded sword meaningful (i.e. purposeful).

30. Seated in his magical chariot and concealed and enveloped in thick gloom, the rogue reached the camp of Lalitā in an invisible form.

31. After going there, the evil-minded Daitya saw the circular fiery enclosure extending to a hundred Yojanas and blazing brilliantly.

32. He went round the enclosure and obtaining an opportunity came near the southern door. The haughty fellow thought for a moment.

33. There, at the entrance, he saw guards who had great inherent strength, who were cautious and alert, who held weapons in their hands, who were seated in their respective vehicles and who had put on coats of mail.

34-35. They were Saktis, the chief of whom was Stambhini and who were equipped with twenty Aksauhinīs. They had been engaged by Dandanāthā for guarding the entrance always.

On seeing them, Viśukra w^s very much surprised. After pondering for a long time, he stood outside the enclosure and prepared the mystical diagram in an amulate.

36-39. He wrote (inscribed) the excellent ***Tantra*** in a huge rocky slab a ***Gavyūti*** (i.e. 3 kilometres) in length and the same in width. In the eight directions he drew the figures of eight tridents with the ***Samhārāksara*** (syllables signifying Death or killing) on the top. The ***Tantra*** (amulet) had eight presiding deities namely ***Alasā, Krpanā, Dinā, Nitandrā, Pramilikā Klibā, Gitā*** and ***Ahamkārā.*** He joined these eight deities over the eight tridents. Viśukra who was an expert in Māyā, infused the ***Tantra*** with a ***Mantra.***

40. He performed the worship of ***Yantra*** and offered goats etc. as oblation. In the course of battle, (?) that Asura hurled the ***Tantra*** into the enemy camp.

41. In the course of the battle (that ***Yantra)*** hurled by that wicked-souled Daitya who was standing outside the rampart-wall crossed the rampart and fell into the camp.

42. As an adverse effect of that ***Yantra,*** the Śaktis stationed within the camp became dejected in their minds. They set aside weapons and adopted the attitude of renouncing everything.

43-52. "What is to be done by killing Asuras? Enough of this clash of weapons with other weapons. What is the benefit achieved by victory? Injury to living beings yields sin.

Is this for the sake of Devas ? What shall befall us then? It is futile to make a tumultuous sound. Excepting this there is no other benefit from warlike activities. Who is our mistress and great queen? And who is this Dandanāyikā? Who is that Mantrinī of dark complexion (Śyāmā) ? Whence is our state of being servants and only one lady is the Mistress? What, then is the great benefit that is enjoyed ? No purpose is served by weapons that pierce through the vital parts of the enemy. Let this war that brings about wounds in the body and loss of weapons to us come to a close. It is sure that death will befall us in the course of battle. Our lives then become fruitless. There will surely be death in battle. What a true perception is this ? There is no benefit to be obtained through enthusiasm. Sleep alone is conducive to pleasure. Nothing else yields mental rest so much as ***Ātasya*** (Idleness). Even if the queen knows us to be like this, what will that queen do? Her very status as a queen has been collectively conceded to her by us. That being so, if she is abandoned by us, her strength becomes destroyed. If she is without power, what punishment can she mete?"

In this manner, Śaktis left off all their preparations for war and cast away their weapons. Overwhelmed by sleep, they appeared to be reeling and movjng unsteadily at the entrance.

53. There was dullness and apathy everywhere. There

was great laziness (and delay) in their activities. The whole of the great camp of Śaktis became slack.

54-56. That Dānava was desirous of harassing and tormenting the whole of that camp after making Śaktis dejected in mind as a result of the great Yantra called ***Jqyavighna.*** When it had passed midnight on the second day of war, he went out of the city once again surrounded by thirty Aksauhinīs of soldiers. Viśukra, the Daitya, came to the camp of the enemy once again.

57. Then the sounds of his war drum were heard. Still those Śaktis were devoid of any activity in the camp.

58. In view of their exalted glorious state Mantrinī and Dandanāthā were not adversely affected by the ***Vighnayantra.*** They became worried about the effect on the Śaktis.

59-60. "Alas ! A great danger and calamity has befallen us. What is that the adverse effect of which has made our soldiers devoid of alertness and exertions? They have set aside their weapons. They have lost their turbulence. Sleep and lethargy have made them reel and heave. They do not mind our exhortations. They do not worship the supreme goddess. Indifference is extensively practised by them. These Śaktis have become disinterested."

61. Thus Mantrinī and Dandanāthā in their great anxiety climbed up the ***Cakrasyandana*** chariot and spoke to the great queen.

Mantrini said :

62. "O goddess, what is this aberration due to? The Śaktis have ceased to be active. O great queen, they do not pay heed to your commands which the entire universe abides by.

63-66. They are detached from one another. They have turned their faces from all activities. They keep grim aspect in their sleepy drowsiness and lethargy. They make vulgar statements— "Who is this Dandini? Who is Mantrinī? Who is the great queen? Of what avail is war? Of what nature is it?" These are the numerous taunting remarks they make. In the meantime the exceedingly powerful enemy has come piercing earth and heaven with the terrific sounds of wardrums.

What is relevent in this context, O great queen, may kindly be taken up".

After saying this, Mantrinī bowed down along with Dandinī.

67. Thereupon, goddess Lalitā glanced at the face of Kāmeśvara, she then laughed displaying a row of extremely red teeth.

68. In the mass of lustre of her smile, a certain god became visible. His face had the features of an elephant. Ichor was oozing from the middle of his temple.[1]

69-71. The mass of matted hair of his head appeared like a mass of Pātalā (the tree bearing trumpet) flowers. He held the crescent moon (on his head). In his ten hands he held citron fruit, mace, sugargane-bow, trident (that had a fine form), lotus, noose, (a blue lotus), bunch of (rice) grain that grants boons, the goad, and a jewelset pot. He had a pot-belly. He was moon-crested. He had a pleasant rumbling sound. He was embraced by ***Siddhilaksmi.*** He bowed down to Maheśvarī.

72. After being blessed by her, the great elephant-faced lord of the Ganas quickly set off from there to shatter the great ***Yantra*** called ***Jayavighna.***

73. The elephant-faced lord moving about within enclosure saw ***Jayavighna*** the amulet secretly fixed somewhere.

74. By hitting with his tusks that produced dreadful noise very difficult to bear, that lord reduced the huge slab of ***Jayavighna*** to powder instantaneously.

75. Along with the wicked deities posted there, he reduced that ***Yantra*** to powder and cast it off in air.

76. Thereupon, Śaktis got rid of their lethargy. Making a tumultuous uproar, they prepared themselves for carrying on fight with weapons in their arms.

1. The birth of Ganeśa from the laugh of Lalitā (as against from Pārvatl) is an attempt to enhance the greatness of Lalitā. The six forms of Ganaāthas or Vighnanāyakas (the 'masters' of *vighnat* impediments) given, in VV. 77-82 emphasize the auspicious powers of these deities.

77-82. The elephant-faced lord, with unimpeded vigorous roar issuing forth from his throat, had in the night destroyed the ***Jayayantra*** created by him. On hearing this news, Bhanda became greatly agitated.

That elephant-faced lord created numerous other elephant-faced heroes similar to himself in features. From the middle of their temples ichor was oozing out. The fragrance thereof caused the fluttering movements of big black bees. Their humming sound appeared to be the song of praise of those heroes. When they threw the filaments of pomegrante flowers here and there, the splendour of their hands increased. They[1] were ever ready to drink up playfully, all the oceans. They were served by the Śaktis, the chief of whom was Rddhi. ***Āmoda*** was their leader. The six Vighnanāyakas were ***Āmoda, Pramoda, Sumukha, Durmukha, Afighna*** and ***Vighnakartā.*** They were the presiding deities of Herambas numbering seven crores.

83. Coming out of the enclosure of fiery rampart-wall those elephant-faced heroes moved ahead for assisting Mahāganapati in the battle.

84-86. They made uproarious sounds through their wrathful ***humkāras*** and clashed with the Dānavas. With their hissing ***Phūtkāra*** sound they deafened the worlds.

The group of armies of all the Ganas rushed at the armies of Daityas. The leader of Ganas split Dānavas by means of sharp arrows. Then Gananātha fought with Viśukra of great prowess, when haughty ***humkāras*** intercepted the twanging sounds of bows.

87-93a. Knitting his brows, Viśukra bit his own excessively red lips and then fought with him. The quarters and their inter-spaces became agitated by means of various sounds such as the sounds produced when weapons came into clash with one another, the ***humkāras*** of the Daityas, the sounds of hoofs of horses of Daityas, that resembled the sounds produced by a number of spades^ operated together, the trumpeting sounds of leading elephants, the cries of agony due to fear, the neighing sound of a number of horses, the creaking sounds of the wheels of chariots, the twanging sounds of bows, the chattering sounds of troops, the loud sounds o

the hissing arrows, numerous heroic utterances of the soldiers, boisterous laughs of great kings, lion-like roars etc. Thus the intensified battle went on increasing.

The evil-souled Viśukra had thirty Aksauhinīs of soldiers. The Gananāthas of great heroism fought with each one of them.

93b-97. Thousands of elephant-faced heroes who had issued from the mouth of Gananātha, frightened the army of Daityas. They encircled them by means of their trunks and pierced their vital parts with the tusks. They enraged them by the fanning movements of their ears comparable to the clouds Puskarāvartakas at the end of a Kalpa. They scattered flags and banners through the deep breaths of their nostrils. They pounded them with their chests as lustrous as hard as the rocky declivity of mountains. They crushed and pressed them by hitting and stamping them with their feet. They struck them with their stout bellies. They pierced them with tridents. They chopped them by hitting with discuses. They frightened the armies with the loud sounds of conches. With great enterprises they reduced the entire army to powder.

98. Then (Viśukra) became highly furious. Standing in front of his army, he sent a Gajāsura (An Asura in the form of an elephant) against the lord.

99. Ganeśvara fought with the Gajadaitya (Demon in the form of an elephant) of wicked nature who roared like a ferocious lion and who was accompanied by seven Aksauhinīs of soldiers.

100. On observing the power of Gajāsura decreasing and that of (Ganeśvara) increasing, Viśukra fled from the battle-field.

101. Alone and single-handed that leader of heroes with a mouse for his vehicle moved about (in the battle-field) and smashed Gajāsura along with his seven Aksauhinīs of soldiers.

102. After Gajāsura had been killed and Viśukra had fled, Mahāganapati went to the presence of Lalitā from the battle-field.

103. That night which was a ***Kūlarātri*** (night of night-mare) for the Daityas, came to a close. Lalitā became delighted at his exploits.

104. Highly pleased the great queen granted the following boon to Ganeśvara viz.: the right ofbeing worshipped before the worship ofall other deities.

CHAPTER TWENTYEIGHT

Viśukra and Visañga Slain

Hayagrlva said :

1. On hearing that his brother, the great Daitya, had been vanquished in the battle, and that his army was slaughtered, Bhanda, the Daitya, became extremely distressed with great anxiety.

2. Bhanda, the Daitya, sent both of his brothers together to the battle along with all the soldiers.

3. The two Daityas, Visańga and Viśukra became excessively angry and directed by Bhanda, the Daitya, they strained themselves to the utmost.

4. An army that shook the three worlds followed Viśukra, the crown prince of great strength, accompanied by his younger brother.

5. The crown prince surrounded by four hundred ***Aksauhinls*** of soldiers increased in great vigour.

6-8. Ten haughty nephews beginning with Ulūkajit, born of Dhūminī, the sister of Bhanda, swaggered on account of their valour. They had been trained in the use of weapons by Bhanda, their great uncle. As generals, they started on making ten directions reverberate on account of loud twanging sounds of their bows. These nephews increased the pleasure of both the maternal uncles (on account of these activities).

9. They had their several vehicles which they got in full of pride. They kept their weighty bows ready drawn and followed Viśukra.

10. Viśukra reached the battle-field riding on his •elephant. He was fully rendered splendid with the umbrella and

chowries that constituted the symbol of glory of the status of being the Crown Prince.

11. Thereupon, surrounded by the army making an uproarious tumultuous sounds, Viśukra roared terrifically like a lion.

12. Śaktis were excited within their hearts on account of their agitation. Proudly and excitedly, they went out of enclosure of fiery rampart-wall in rows.

13. By their physical splendour, they appeared to make the sky full of lightning streaks. The circle of firmament was rendered enveloped with red lotuses, as they lifted up their faces eager to carry on battle.

14-18a. Then the younger brothers of Bhanda, very, ferocious in fighting, had come (to the battle-field). Mantrinī and Dandanāyikā came to fight, seated in their excellent chariots Kiri-cakra as well as Jñeyacakra (Geyacakra) the crest-jewel of all chariots. They came there simultaneously with the circular (royal umbrella held aloft and being fanned by chowries. Their great victory was being sung by the dancing celestial damsels. They set out to carry on war. At the bidding of Lalitā, an army of a hundred Aksauhinīs had been placed by both of them for the purpose of protecting the glorious Cakraratharāja. Excepting this army, the entire-remaining divisions of the army set out eagerly for the battle.

18b-20a. Seated in her chariot, Dandanāthā went ahead. With only a single finger of one hand, she was whirling her weapons of ploughshare and with the other hand she was brandishing the pestle frequently. Her lotus-like face resembling the snout of a boar, shone with the sparkling digit of the moon as its crest-jewel. In the battle, she was (genuinely) proud of her exploits. She was striking the enemy from the front.

20b-25. (Mantrinī) seated in the chariot Geyacakra followed her. Highly proud as she was, she filled the universe with the sound of her bow. Her tresses were braided and the moon shone like a tender blossom placed within it. Three eyes ('The third eye'in N.) shone (in her forehead) with the lustre of a sacred mark of saffron. Her hands resembling lotus were made more beautiful with bangles studded with jewels..

She was whirling an arrow drawn from the quiver. Dancing celestial sages were excited with great delight. They felicitated her with nectarine words of blessings like "Be victorious. Be exalted". By means of the (creaking) sounds produced by friction of the rims of wheels of the leading chariot Geyacakra, she tore up (as it were) the surface of the Earth along with the hearts of Daityas.

By means of musical compositions that surpassed every thing else in the world and that enchanted the minds of the entire universe, many celestial ladies sang her glory.

26. Eight thousand Aksauhinīs of soldiers, haughty of their ability to wage war, led by her, resembled the limitless ocean at the close of a Kalpa.

27. Among the multitudes of troops of her Śaktis, some had the refulgence of gold, some resembled the pomegranate flowers and some had the lustre of clouds.

28. Others were saffron-complexioned. A few were pink-coloured like the Pātalā (Trumpet) flowers; some had robes (shining) like the crystal mountain and some were pleasingly tender and beautiful though dark in colour.

29-31a. Others had the lustre of diamonds; some others were comparable to emeralds. Some displayed their bodily lustre wielding different kinds of weapons including the five arrows (of cupid) opposed to one another and mingled with hundred-edged thunderbolts.

Thus innumerable Śaktis moved on.

31b-33. O Pot-born sage, warlike preparations and equipments of Mantrinī were similar to those of Dandanāthā.

Many things in Dandinī were of the same nature as in the great queen, such as ornaments, dress etc., the characteristics of prowess and influence, possession of good qualities, according of protection to those who seek refuge, ability to kill Daityas, worthy of being worshipped by all and other powers. One thing specially to be mentioned in the case of Dandinī was the signet ring of order held in her hand as a symbol of ministership granted by the great queen.

34. When the armies of Mantrinī and Dandanāthā moved on thus, the earth reached a breaking point due to their burden and it heaved like a swing.

35. Thereupon, a chaotic and uproarious battle ensued. It caused horripilation. The waters of the seven oceans turned into a slushy moss by the dust particles that rose up.

36. The cavalry fought with those on horse-back. Those riding in the chariots fought with those stationed in chariots. The elephant-riders fought with those who rode on elephants. The infantry fought with swords.

37. In the course of the battle Dandanāthā fought with Visaṅga. Drawing her jewel-studded bow, Śyāmā fought with Viśukra.

38. Aśvārūdhā (Deity seated on a horse) powerfully fought with Ulūkajit. With a great desire for fighting, Sampadīśā came into clash with the Demon Purusena.

39. The deity Nakuli challenged and came into a clash with Kuntisena.

40. Unmattabhairavī fought with Malada. Laghuśyāmā fought with Kuśūra.

41. Svapneśī waged war with the leading Daitya named Maṅgala. Vāgvādinī clashed with Draghana in the battle.

42. Candakālī fought with the wicked Kolāta. The hundred Aksauhinīs of deities fought with the Aksauhinīs of the Daityas. Highly furious both the armies fought a great battle mutually.

43-44. As the fight went on, Viśukra, the wicked Dānava, observed the army of Śaktis increasing in power and his own army decreasing in power. Overwhelmed with great indignation, he drew his heavy bow and discharged ***Trsāstra***[1] (the missile of thirst) over the army of Śaktis.

45. The whole army was afflicted by that (missile) as brilliant as the flames of a forest-fire.

On the third day of the battle, when only a Yāma (about three hours) had passed since sun-rise, Śaktis became afflicted and over-powered by the Trsāstra (missile of thirst) discharged by Viśukra.

1. The author's ingenuity in converting vices, virtues, physical and mental handicaps into *Astras* "missiles" appears now and then. It reached its climax in Bhandāsura's fight with Lalitā, *Infra* ch. 29. Here this *Astra* is capable of making the whole army thirsty. Its effect is described in VV.45-53.

46-47. An acute fever of thirst raged amidst Śaktis. It stirred up and agitated the sense organs. It made the root of the palate parched. It rendered the ear cavities rough and arid. It caused feebleness and fatigue all over the body. It caused their bodies fall flat on the ground with the weapons dropping off one by one.

48. The army of Śaktis was excessively afflicted by a thirst that made them inactive in the battles and destroyed their enthusiasm. On seeing this, Mantrinī and Potrinī became extremely anxious.

49-52. Seated in her chariot (Mantrinī said to Dandanāthā who was also seated in her chariot and who was suspicious and afraid of great calamity. She wanted her to find a remedy for the same. She said "Dear friend Potrinī, this missile of thirst of the wicked fellow weakens and impairs our army. Alas ! the adverse activity of fate ! The battle has been abandoned by the troops of Śaktis, the roots of whose palates have been parched up, whose refulgence has been dispelled and whose weapons have been dropped down. None of them is fighting nor even holding the weapon. Dear friend, they are incapable of even speaking since the (roots of their) palates have been dried up. What will Maheśvarī say on hearing about this miserable plight of ours. Injurious disservice has been done by the Daityas. Let the remedy be thought of.

53. Among the sixteen thousand Aksauhinīs, dear Potrinī, there is not even a single Śakti who is not afflicted by thirst.

54. On seeing this opportunity when the army has cast off its weapons, the Dānavas, ever eager to strike at weak and vulnerable points, are alas ! striking and killing by means of arrows.

55-56. In this matter some means ofactivising them in war must be devised by you and me. There is an ocean of cold water in one of the steps of your chariot. Command him to-dispel the thirst of all Śaktis. The thirst of these cannot be quenched by means of small quantities of water or other beverages.

57. That ***Madirāsindhu*** (ocean of liquor) alone will satisfy the troops of Śaktis. Command that noble-souled one

who is capable of encouraging them to fight, who can dispel their entire thirst and who can enhance their great strength."

58. When this was advised, Dandanāthā was delighted by the suggestion of a good means. The deity called Surasindhu (ocean of liquor) commanded him thus on the battle field.

59-63. The golden-coloured ocean of liquor was languid with intoxication and with reddened eyes. He was adorned with garlands. He saluted Dandanāthā and stood ready to carry out her behests. He divided himself into various units of various colours. Some were of pale red hue like the youthful (i.e. midday)sun. Some were dark-coloured like ***Tapiccha*** (Indian cinnamon), Some were white in colour. The king of oceans split into many units by the wind, showered crores of sweet currents (of liquor) as thick as trunks of elephants. The ocean fell in the midst of the army of Śaktis, being poured down by the Balāhaka clouds at the close of a Kalpa, beginning with Puskarāvartaka.

64. The ocean of liquor showered those (beverages), by the mere fragrance of which even the dead man might rise up perfectly well and the weak ones would become very strong.

65. Quaffing those series of liquor torrents surpassing ***Parārdha*** (1 followed by 17 zeroes) in number, by means of their mouths distressed by thirst, Śaktis rose up.

66-67. By means of volleys of thousands of arrows deterously discharged, Kadambavanavāsinī (Resident of Kadamba Forest), the deity of wonderfully miraculous performances built a great rampart wall all round the army (of Śaktis) lest the shower of liquor should fall amidst Daityas.

68-70. By this action all Devas became surprised. In the midst of the battle Śaktis drank plenty of liquor of various kinds capable of increasing strength and enthusiasm. They drank it as they pleased selecting the liquor of particular taste they liked. On the third day of the battle, till the end of the second Prahara (i.e. till midday) (or, for a period of two

Praharas i.e. for six hours) the ocean of liquor showered torrents of liquor continuously.[1]

71-76. The oceans of liquors showered torrents of liquors of various kinds[2], such as Gaudī (spirit distilled from molasses), Paistī (spirit distilled from meal), Mādhvl (liquor made from honey), the excellent Kādambarī (spirit distilled from Kadamba flowers (Nauclea Cadamba,) Haintālī (spirit from the palm of the variety, Hintāla ***(elatepaludosa)*** Lāṅgaleya (spirit from the palm of the variety Lāṅgala ***(Mithonia superba)*** many varieties of palm-made spirits, divine liquors made from the Kalpa tree. Liquors coming from various countries, liquors with good taste, fragrance, liquors with pleasant odour, liquors rendered sweet smelling by means of Bakula flowers (Mimusops Elengi), liquors sparkling with foams and bubbles, liquors made pleasing by means of Bakula flowers (Mimusops Elengi), liquors sparkling with foams and bubbles, liquors with a pleasing sound when the foams rise, liquors with all types of tastes such as ***Katuka*** (pungent), ***Kasāya*** (astringent), ***Madhura*** (sweet), ***Tikta*** (bitter), ***Isadāmla*** (slightly sour), ***Katvāmla*** (pungent and sour), ***Madhurāmla*** (sweet and sour), liquors with diverse colours, liquors of slimy nature, ***Chedinis*** (? those that pierce and tear); liquors dispelling the pain of wounds of weapons, liquors that bring about union in a broken bone, cool liquors that dispel vertigo and giddiness while fighting. Liquors light and lukewarm and different varieties of liquors that dispel distress and bestow victory. The ***Madirārnava*** (ocean of liquor) showered different kinds of liquors in torrents.

77. Each one of the Yoginīs (i.e. Śaktis) joyously drank the torrent of liquor as big as the trunk of Airāvata elephant uninterruptedly for the period of one full Yāma. (3 hours).

78. Śaktis went on drinking liquor joyously with their eyes closed. Their faces were supine and moving to and fro with lolling tongues.

1. The battle seems to have come to a standstill for sometime while Śaktis were drinking wine. The period is recorded in V. 70 and 77 and effects of drinking in VV. 82-84, 96-97.

2. Varieties of wine in ancient India.

79. After propitiating them by means of torrents of liquors of various kinds in this manner, the ocean of liquor assumed a divine form and came there.

80. He approached Dandanāthā and after bowing to her spoke these words in a pleasant and majestic tone.

81. "Look, O great queen, O deity, the leader of Danda-mandalā (Multitudes of troops), the army of Śaktis that had been stupefied before had been revived and gladdened by me.

82. Some of them are dancing and singing with their girdles and waistbands tinkling sweetly. Some of them are clapping their hands in front of those who dance.

83. Some are laughing (boisterously) with their beautiful breasts shaking and bouncing. A few of them lean on one another's bodies with the laziness and slackness due to delight.

84. Some begin to swagger as girdles and garments begin to slip down from their hips. Some have got up ready for fighting but without any weapon. They simply shake and shiver".

85. On seeing Śaktis thus pointed out by the ocean of liquor, Dandinī was extremely satisfied and she said to him.

86. "I am gratified, O ocean of liquor. A good help and assistance has been rendered by you. This is a work on behalf of the Devas. It has been achieved without any hindrance.

87. Due to my favour henceforth, in the age of Dvāpara you will be extremely worthy of being used by Yājflikas (priests who perform sacrifices) in their sacrifices like the drinking of soma.[1]

88-89. All the deities will drink you after you have been sanctified by means of Mantras in the course of sacrifice. After drinking you, purified by the Mantras, let the people attain ***Siddhi*** (spiritual achievement), ***Rddhi*** (prosperity), strength, heavenly bliss and salvation. All these great people will drink you—viz. : Maheśvarī, Mahādeva, Baladeva, Bhārgava, Dattātreya, Vidhi and Visnu.

1. *Soma-j\i\ce* is equated with wine and the use of *Soma* in sacrifices is attributed to the wine-ocean's provision of wine to Śaktis in this battle *vide* VV. 87-89.

90-93. On being worshipped in the course of Yāga, you will bestow all kinds of Siddhis."

After gratifying the ocean of liquor by granting boons thus Dandinī urged Mantrinī for fighting once again and asked her to hasten it.

Again the fight between Śaktis and Dānavas was resumed. The loud and boisterous laughter ofjoy pierced the eight cardinal points and mountains. Intoxicated due to the fresh wine and with their eyes rendered red, Śaktis fell upon the troops of Daityas in a body and sportively.

94. Śaktis had the refulgence of beaming pride. Two things connected with them shone on account of two other things—the eyes sparkled on account of redness due to inebriation and the weapons due to the blood of Daityas.

95. The war between Śaktis and demons was so-tumultuous that it was as if the god of death himself began to-annihilate the subjects undaunted.

96-97. Due to inebriation, Śaktis were stumbling in their steps. Their eyes had become reddened. They were uttering heroic words though theysyllables faltered now and then. They were proud of their ability to wage war. All their limbs and eyes became delighted with hairs standing on their ends like the buds in the Kadamba plant (Nauclea Candamba) that appear simultaneously. These Śaktis annihilated the armies of the crown Prince.

98. Dandinī shattered a hundred Aksauhinīs; Mantrinī annihilated a hundred and fifty Aksauhinīs.

99. Aśvārūdhā and others with their eyes red due to inebriation (collectively) led a hundred and fifty Aksauhinīs to the,mansion of god of Death.

100. In the course of the battle, the deity ***Turagārohinī*** smashed and shattered Ulūkajit with the excessively sharp goad and made him a guest in the other world (i.e. killed him).

101. Sampatkarī and others, generals of the divisions of the army of Śaktis, checked and restrained. others the chief of whom was Purusena (?) and ultimately tore them up.

102. When the sun set, the entire army had been killed. Thereupon, Śyāmalā became excessively angry and fought with Viśukra.

103. By discharging missiles and counter missiles Mantrinī displayed a great deal of war-like activity dreadful even to the heaven-dwellers and continued the war.

104-106a. One by one she cut off and split the keen and sharp weapons of Viśukra of great prowess. She cut his flagstaff, charioteer, bowstring, the staff of the bow etc. by means of arrows. With the miraculous missile named ***Brahmaśiras*** that had the brilliance and splendour of the sparkling fire she shattered Viśukra. He fell down with his body ground to powder.

106b-107. Dandanāthā who was extremely proud of her ability fought with Visańga, the great Daitya. She hit him with a dreadful iron club. That wicked Dānava raised with his hand a mace resembling the staff of Kāla and fought an extremely dreadful battle.

108-110. Engaged in fighting with maces, they shattered each other's limbs. Their dreadful and boisterous laughter reverberated (in the battle-field). They went round and round (everywhere). They displayed different kinds of strategic movements. They heaved from side to side. They encircled each other quickly. By striking each other by means of batons and rods, they stupefied each other frequently. Both of them were equally proud and keenly observed the weak and vulnerable points in attacking each other. Their garments were stirred up when the great iron club and the tip ofthe rod came into a clash. Thus both of them equally unassailable fought with one another.

111. She fought with him till mid-night. Dandanāyikā who became very furious began to strike at Visańga.

112^ She dragged her enemy with the ploughshare that pierced and went deep into his head. Potrinī struck a hard blow with her ironclub.

113. On account of the blow from the iron club, the great Asura had to abandon his vital airs. With his body shattered into a hundred pieces he fell on the ground.

114. After completing the great task thus, Mantrinī and Dandanāyikā spent the remaining part of the night there itself in the direction of the camp.

CHAPTER TWENTYNINE

Slaying of Bhandāsura

Agastya said :

1. O highly intelligent sage Hayagrīva, the strength of Mantrinī has been described. The slaying of Visanga by Dandanāthā in battle has been described.

2. I wish to hear about the exploits of Śrīdevī in the course of the battle. After seeing the mishap of his brother, what did Bhanda do, due to the grief thereof?

3. How far was he enthusiastic in fighting the battle ? With whom did he fight ? After his brothers and sons were killed who were his allies and followers?

Hayagriva said :

4. Listen to this, O highly intelligent one. The narrative of Lalitā is destructive of all sins. It is holy and it yields qualities, (i.e. ***siddhis*** like) Animā (minuteness) etc.

5. During the equinoctial periods as well as during the transits of the sun, on holy occasions and during the five Parvan* days, it bestows Siddhis ahd'glory. It destroys all sins.

6. On hearing that there in the battle his brothers had been killed, Bhanda was overwhelmed with great grief. He began to lament loudly.

7. With his hairs dishevelled and scattered, he fell on the ground in a swoon. He did not get any consolation. He became emaciated due to the sorrow for his brother.

***viz. : the 8th and 14th Tithi per fortnight. The Full moon and the new moon days. And the sun's passage from one *rāśī* (sign of zodiac) to Another.**

(V.P.IH.11.118)

8. Again and again he went on lamenting. On being pacified repeatedly by Kutilāksa, he got rid of his sorrow and became very furious.

9-11. His forehead appeared ruthlessly dreadful because the brows were vibrating. His eyes became red like glowing coal. He sighed and breathed like a hissing black serpent. He began to hold his sword again and again in his hand and shook it (threateningly). Suddenly he said to Kutilāksa the chief of the entire army. Out of anger, he began to produce Hurhkāra sound. Like the cloud at the time of dissolution, he began to roar.

12-13. "My brothers and sons were killed in battle by that wicked woman with the help of Māyā,, I shall put out the great fire of sorrow, for my brothers and.jsons with the liquid blood coming out of the throat of that wajtton woman.

14-18. Go, O Kutilāksa, get the army ready".

After saying this he wore on his che*t a huge and thick coat of mail capable of withstanding the impact of vajra. On his back he tied two quivers. He whirled the bow when the excessive twanging sound of the string was as hard as the deep breath. Furious like the fire at the destruction of the world, he ^rushed out of his city.

There were altogether forty excellent generals including Tālajańgha and others posted at the eastern gate who were four in number, who had held all kinds of weapons, who wore coats of mail and who were haughty; the thirtyfive generals included Kutilāksa who was the lord of all armies and who was very furious and. lastly Bhanda himself.

19-20. Their weapons flashed. Their hairs shone brightly. With brilliant coats of mail, they marched out. There were two thousand ***Aksauhinis*** with eightyfive forming the latter half (Rearguard). This army . followed Bhanda in order to suppress the enemy sportingly and collectively when Bhandasura went out fully accompanied by his army, only women remained behind in the city of śūnyaka.

21. The lord of Daityas who was a great chariot-fighter and haughty in war, mounted his excellent chariot called Abhila to which a thousand lions were yoked.

22. He hastened with great lustre like the fire of • world-destruction whose flames blazed. The name of his sword was Ghātaka. It had the same shape as the Candrahāsa sword.

23. When the armies moved here and there, dust columns were raised. Being unable to bear their burden, it appeared as though the earth went to the heaven.

24. Some of them who could not be contained on the earth moved ahead along the path of the sky. Some mighty warriors moved on riding on the shoulders of some.

25. Neither in the cordinal points nor on the sphere of the earth nor in the sky could they be contained. They moved on with very great difficulty as though they were addicted by the close contact of one another.

26. Since the pressure was very great, many of the soldiers were crushed and ground into powder by the wheels of chariots. Some were trampled beneath the feet of elephants as they fell on the ground.

27. A loud roar resembling the rumbling sound of the cloud was given out by him who was moving on along with all the soldiers.

28. The universe became torn asunder by that excessively harsh leonine roar coming out of the mouth of Bhanda, the Daitya.

29. The oceans became dried up. The moon and the sun fled. The stars fell down from the sky. The earth began to heave to and fro.

30. The elephants of the cardinal points became frightened. The heaven-dwellers swooned. The camp of the Śaktis became excited on account of a sudden and unexpected fear.

31. In the middle of the battle, Śaktis held their vital breaths with very great difficulty. They took up once again their weapons that had been dropped down with fear before.

32-33. The circular enclosure of fiery rampart that had been calmed down before rose up in flames once again. On account of the leonine roar of the leading Daitya, the twanging sounds of the bows of army generals and the shrieks and sounds of warriors, universe became

filled up with sound. Goddess Lalitā decidedly inferred that the Daitya Bhanda had stirred out and so she undertook to fight herself.

34. Considering that the great fight with the Daitya Bhanda, of vicious conduct, was not possible for the other śaktis she herself took up the task.

35-38. Her gloriously splendid great chariot named Cakra-rājaratha moved ahead. The four Vedas were its four great wheels.[1] The four Purusārthas (the four aims in life i.e. ***Dharma*** (virtue), ***Artha*** (wealth), ***Kama*** (love), and ***Moksa*** (liberation from samsāra) were ilS great horses. Bliss was the flag fitted to it. It had nine steps. The deities stationed on the nine steps kept their heavy oows ready drawn. They had more than a Parardha (1 followed by 17 zeroes) of attendants. The chariot was defended from all directions by these who were stationed on all steps. It was ten Yojanas in height and the side of the base was four Yojanas. Thus the leading chariot Cakrarāja of the great queen shone remarkably as it moved on.

39-41. When it (cakra-rāja-ratha) moved ahead, the other chariots with Śyāmā and Dandanāthā also moved on. The chariot Geyacakra went ahead and Kiricakra was in the rear. The vehicles of the other Śāktis were ***Parārdhas*** in number. They were man-lions, camels, donkeys, pythons, deer, birds, horses, elephants, Bherundas, Śarabhas, tigers, Vātamrgas (swift antelopes) etc. and other animals also became her vehicles.

42. Śaktis who repeatedly endeavoured to kill Bhanda and his Asura followers were of multifbrmed nature. Although the opening of the circular fiery rampart extended to a Yojana in length, it was not sufficient for the outward march of the army.

43. Desirous of an easy exit for all the armies, the Nityā deity named Jvālāmālinikā enlarged the opening further.

1. As observed in Note 1 on Ch. 19, the chariot of Lalitā symbolizes Vedic religion; the Vedas, Purusārthas etc. are parts of her chariot.

44. Then the gloriously splendid mother of the worlds, the great queen of excessive valour and exploits, went out of the fiery city through the excellent opening.

45. The divine Dundubhis (wardrums) sounded. Showers of flowers fell down. The great royal umbrella set with pearls was seen shining brilliantly in the firmament.

46. Pleasingly clear omens indicating the glory of victory occurred in the army of Lalitā. Portentous ill-omens occurred in the army of enemies.

47-48. Thereupon, the battle between the two armies started. As the volleys of arrows spread everywhere, a dense darkness settled above them. As herds of elephants were being killed the drops of blood flowing from them carried away the (severed) heads by which the white umbrellas of the Daityas were concealed.

49. Neither the quarters nor the sky, neither the mountains nor the earth, nothing was seen. Only the dust column was seen increasing in size.

50-54. As the two armies fought with eath other a river of blood flowed.[1] The dancing headless bodies appeared like the plants and trees on the banks, on either side. Thousands of tresses of the Daityas appeared like the tender shoots of Saivāla (Moss). The circular white umbrellas shone like the white lotuses. The series of feet of elephants cut by the wheels of chariots or by discuses (of the heroes) appeared like tortoises. The necks and cheeks of the great Daityas killed by Śaktis appeared like the rocky slabs. When the chowries fell down with their handles cut off, they appeared like the foam (in that river of blood). Broken swords of keen edges appeared like the dense thickets of creepers on the banks. The river of blood appeared to be sparkling with pearl caskets on account of the series of eyes of the Daitya heroes. Hundreds of vehicles of Daityas appeared like hundreds of fishes and crocodiles. Thus river of blood flowed.

1. It is a good picture of the battlefield—occurring in details in the War-Parvans of the Mbh. and repeated elsewhere in this text also.

55. On the fourth day of the battle, beginning in the morning and extending to two ***Praharas*** (six hours) the terrible battle between the two armies ensued causing fear even to the god of Death.

56-58. Thereafter a terrible battle ensued between Śrilalitādevī and Bhanda. It caused a great deal of uproarious tumult in the different quarters due to the excitement of th& discharge of missiles and counter missiles. It was extremely terrific on account of Humkāra-s (hissing sounds of defiance) of the soldiers and the twanging sounds of bow-strings as well as due to dreadful arrows which were taken out from quivers, discharged from excellent bows and which were capable of taking away lives.

On account of her dexterity the movements of her lotus-like hands while discharging the arrows were not at all perceived in detail. Listen, O Pot-born sage, listen, I shall describe everything that happened in the battle.

59. When one arrow was fitted to the bow and discharged it became ten when leaving the bow, hundred while moving through space, thousand while falling amidst the army of Daityas and when they came into contact with the bodies of Daityas they developed into crores.

60-61. By means ofgreat arrows the great queen caused very dense darkness, pierced heaven and earth and pierced into the vital parts of the terrible Daityas.

With his eyes turned red on account of anger, Dānava Bhanda showered volleys ofarrows on goddess Lalitā.

62. He discharged a great missile named ***Andhatāmisraka***[1]

1. As stated elsewhere this battle symbolizes the struggle between good and evil forces. The missiles also signify evil forces used'by Bhanda and good forces countered by Lalitā. I give .below the list of so-called *Astros* discharged by Bhanda and destroyed by Lalitā with a counter (good) force.

Astros used by Bhanda and Lalitā

VV. 62-138

	Bhanda	Lalitā
1.	*Andha-Tāmisraka* (great darkness)	*Mahātarani* (the great sun)
2.	*Pākhapaa* (Heresy)	*Gāyatrī*

(the great darkness). Māheśvarī dispelled it by the arrow named ***Mahātarani*** (the great sun) .

63. Bhanda the great hero discharged the missile ***Pākkandāstra*** (Heresy) in the course of battle. For dispelling it, the mother of the universe discharged the missile of ***Gay atri.***

64. Bhanda discharged the missile ***Andhāstra*** (Blindness) that was destructive of the vision of Śaktis. The mother subdued it by means ofthe great- missile ***Caksus-mattā*** (Endowment with eyes.)

65. In the course of great battle, Bhanda discharged the missile named ***Saktināśa*** (Destruction of Saktis. (The goodess) dispelled its pride by the missile of ***Viśvāvasu.***

66. Bhanda, the extremely infuriated Dānava discharged the missile ***Antakāstra*** (with Antaka the god of death as the presiding deity). The goddess destroyed its power by the missile of ***Mahāmrtyuñjaya*** (with lord Śiva the conqueror of the god of death as the presiding lord)

67. Bhanda discharged the missile named ***Sarvastrasmrti-nāia.*** (Destruction of the memory of all missiles). Cakreśī

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3.	***Andhāstra*** **(Blindness)**	***Caksusmattā*** **(Possession of eye-sight)**
4.	***Śaktināśa*** **(Destruction of Śaktis)**	***Viivāvasu***
5.	***Antaka*** **(god of Death)**	***Mahā-Mrtyuñjaya*** **(Lord Śiva, conquerer of death)**
6.	***Sarvāstra-smrtināśa*** **(Destruction of memory of Astras)**	***Dhāranā*** **(Retention of memory)**
7.	***Bhaya*** **(Fear)**	
8.	***Mahirogas*** **(great diseases)**	***Indrāstra*** ***Vaifnava*** **(created Acyuta, Ananta and Govinda—burnt disease by Humkāra**
'9.	***Ayur-nāiana*** **(Destructive of Longevity)**	***Kāla-samkarsin*** **(Death-controller)**
10.	***Mahāsurāstra*** **(creating great Asuras) like Madhu, Kaitabha etc.**	***Durgā*** **(Demon-killing goddess) with her original weapons.**
J1.	***Mūkāstra*** **(causing dumbness)**	***Mahāvāgvādini*** **(The highly eloquent one)**

destroyed its power by means of the missile ***Dhāranā*** (Retention in memory).

68. Bhanda discharged the missile of ***Bhaya*** (fear) that made all **Śaktis** afraid. Jagadambikā (the mother of **the** worlds) discharged the ***missile of Indra*** that bestowed freedom from fear.

69. The Dānava discharged the missile of ***Mahārogas*** (great diseases) among the armies of **Saktis.** Thereupon pulmonary consumption and thousands of other diseases began to ravage.

70. In order to achieve their eradication and prevention, Lalitā, the great goddess, discharged the great missile of **the** great Mantra of the three names (of Lord Visnu).

71. Acyuta, Ananta and Govinda rose up from the missile. By their Hurhkāra alone they burned those diseases **and** gave (relief and) delight, (to the **Saktis) .**

72. They bowed down to Maheśānī. They were employed (by her) to suppress sickness of her devotees in all the three worlds. They went to their own region.

73. Bhanda, the Dānava, discharged the missile ***Āyumāśana*** (Destructive of longevity). The queen discharged the missile in the form of ***Kālasankarsani*** (Death controlling).

74-79. Bhanda, the Dānava, discharged the dreadfully powerful missile of ***Mahāsurāstra.*** Thereupon, thousands of (Asuras) very powerful with huge bodies rose up from the missile; such as :— Madhu, Kaitabha, Mahisa, Dhūmralocana, the Asuras beginning with Canda, Munda, Ciksura, Cāmara, Raktabīja, Śumbha, Niśumbha, the Kālakeyas of great strength, others too such Asuras named Dhūmra etc. rqse from the missile with their hard and powerful weapons, all those excellent Dānavas smashed and crushed the army of Śaktis. They shrieked and howled dreadfully.

Śaktis, crushed and crumbled by the Daityas, cried aloud "Hā, Hā" (Alas), and sought refuge' in Lalitā immediately saying "protect us". Thereupon, Devi became furious. In her fury, **she** burst into a boisterous laughter of challenge.

80. Thereupon arose a glorious deity named Durgā. She had a cosmic form evolved by the refulgence of all Devas.

81-84. She wielded and wore the following weapons and ornaments viz. the trident given by Śūlin (Lord Śiva), the discus given by Cakrin (Lord Visnu), the conch given by Varuna, Śakti (Javelin) given by the Firegod, the bow and the pair of inexhaustible quivers given by Maruts in the course of the great war, the thunderbolt given by Indra, a goblet given by Dhanada (Kubera), the great staff JCāladanda, the noose given by Pāśadhara (Varuna), a waterpot given by Brahma, a bell given by Airāvata, the sword and the shield given by Mrtyu, the necklace given by the ocean and the ornaments given by Viśvakarman.

85-86. With her gloriously splendid limbs having ray as brilliant and sparkling as a row of thousand-rayed suns she made all weapons gleam and glitter.

She appeared splendid with other equipments and accoutrements given by others. Thus riding on her vehicle lion, Nārāyani (goddess Durgā) carried on war.

87-88. Dānavas such as Mahisa and others were struck down by her. She carried on war in the same way as formerly as explained in ***Candikāsaptaśati****, dispelling the haughtiness of Mahisa and others. After completing that difficult task she bowed down before Lalitā.

89. The wicked Dānava discharged the missile ***Mūkāstra*** (that of dumbness) among the armies of Śaktis. The mother of the universe discharged the missile named ***Mahāvāgvādini*** (the great and eloquent one).

90.[1] In the course of battle the haughty and ferocious

• The work is popularly known as *Saptaiatī.* It is, however, not mentioned before in this Purāna though the author states : "as formerly-explained".

1. From V. 90 onwards Bhanda used an *Astra* for counteracting which God Visnu had to incarnate. Here the Nine *Aoatāras* of Visnu as we know them today are given and not the ones in the body of the Bd. P. (such as Dattātreya etc).

Dānava Bhanda (discharged missiles and) created base Asuras who stole away the Vedas, the fund of lores.

91-92. Those (Asuras) were turned away by the great queen, by the nail of thumb of her right hand.

Bhanda, the extremely heroic Daitya, discharged ***Amavāstra*** (missile of ocean) in the course of the battle. Thereat the army of Śaktis sank down in a flood of uncontrollable waters. Then the primordial tortoise extending to a Yojana in length was born from the nail of the index finger of the right hand of Śrl-Lalitādevī.

93. The Śaktis who were supported by him by means of that huge skull-like shell of large area became delighted. They discarded their fear of the ***Sāgara*** (sea) missile.

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One more point about the *Avatāras* of Visnu is that they arise from the nails of the fingers of Lalitā indicating the greatness of Lalitā as compared with Visnu.

Bhanda (uses the opponent for whom Visnu incarnated)	*Lalitā* (Incarnation of Visnu)
1. Veda-stealing demon	The fish-incarnation is implied out of the nail of right hand thumb.
2. *Arnavāstra*	Tortoise-incarnation supported Śaktis on its back
3. Hiranyāksa	Divine Boar (Varāha) He killed Hiranyāksa
4. Hiranyakaśipu	Man-Lion (Tore to pieces Hiranyakaśipu
5. Balīndra (Bali)	Vāmana
6. Sahasrārjuna	Paraśurāma
7. Paulastya (Rāvana)	Kadanda Rāma, son of Daśaratha
8. Rājāsura (A great number of demons were born as kings	*Caturvyūha* (Vāsudeva, Saṅkarsana, Pradyumna and Aniruddha)
9. Kali missile (Buddha is not mentioned here)	Kalki
10. *Mahā-Moha* (great delusion)	*Śāmbhava*

Then by discharging the Nārāyana, Pāśupata and Mahākāmeśvara missiles, the great goddess killed all the soldiers of Bhanda, his 40 Generals, and finally the Asura Bhanda himself.

94. The lord then quaffed the entire quantity of water in the ocean.

Then the wicked Dānava discharged the great missile of Hiranyāksa.

95-96. From it thousands of Hiranyāksas were born with clubs as their weapons. On being hurt and killed by them, the armies of the Śaktis became agitated due to great fright in the course of war. They became scattered here and there. Thereupon, a huge white Boar rose up from the nail of the middle finger of the right hand of Śrī Lalitā. It was like the Kailāsa mountain.

97. Crores and crores of those Hiranyāksas were utterly annihilated when they were smashed and crushed as well as torn asunder by that snouted Boar as hard as adamant.

98-100. Thereupon, Bhanda knitted his eyebrows due to great anger. Hiranyas (Hiranyakaśipus) crores in number were born from his eyebrows. They were as brilliant as the blazing sun. Their weapons too were refulgent and brilliant. They smashed and crushed the army of Śaktis as well as Prahlāda who was as it were the greatest Bliss of the' Śaktis. It was he who became a boy. He was afflicted by Hiranya and so sought refuge in Lalitā. The queen became merciful towards him.

101-104. Then in order to protect Prahlāda who was in the form of Bliss of Śaktis, the great goddess shook the tip of the ring finger of her riglit hand. From it arose Janārdana with the face of a lion and the body of a man beneath the neck. He shook the thick cluster of manes. His three eyes shone. Claws were his weapons. He had the forms of Kāla and Rudra. He made shouts of dreadful boisterous laughs. He had thousand staff-like hands. He was ready to obey the commands of Lalitā. Within a moment, by means of his claws as hard as thunderbolt, he tore up all the Hiranyakaśipus who originated from the eyebrows of Bhanda.

105. Bhanda, the great Asura, thendischarged against the goddess Lalitā the extremely dreadful missile Balīndra that was destructive of all deities.

106. For destroying the pride of that missile, hundreds of Vāmanas came out from the highly powerful tip of the

small finger of the right hand of the great queen.

107-108. They increased in size every moment. They were very mighty with nooses in their hands. They were born of the tip of small finger of the right hand of the wife of Kāmeśa. (i.e. Lalitā). They were highly enthusiastic and they ha.d huge bodies. They tied with nooses all the Balīndras born of that missile. Thus they destroyed that missile too.

109. In the course of battle, Bhanda, the Daitya, discharged Haihaya missile. From that were born thousands and crores of Arjunas with thousand hands.

110-111. Arising from the nail of the thumb of the left hand of Śrī Lalitā and blazing with anger, Rāma of Bhrgu family made the roaring sound of a lion. He tore up these fellows by the sharp edge of his axe. Within a moment he destroyed these Arjunas numbering thousands.

112-113. Thereupon, the infuriated Daitya Bhanda made a hissing huriikāra sound out of anger. From that Humkāra rose (Rāvana) with his sword Candrahāsa. He was surrounded by Rāksasa-armies numbering a thousand Aksauhinīs. Taking his younger brother Kumbhakarna and his son Meghanāda with him, he smashed the army of Śaktis to a large extent.

114-116. Thereupon, from the nail of the index finger of the left hand of Śrī Lalitā was born Kodandarāma accompanied by Laksmana. Matted hair constituted his crown. On his back he had tied up his quiver by means of creepers. He was dark in complexion like the blue lotus. He repeatedly made the twanging sound from his. bow.

By means of divine missiles, he destroyed the Rāksasa army in a moment. He crushed Paulastya (i.e. Rāvana) and his brother Kumbhakarna. Laksmana killed Maghanāda the great hero.

117-118. Dānava Bhanda, then discharged the extremely terrible missile of Dvivida. From it were born many monkeys with reddish-brown eyes. On account of anger their faces became extremely copper-coloured. Every one of them was

on a par with Hanumān. They destroyed the army of Śaktis. They produced harsh and cruel ***Krethkāras*** (shrill sounds).

119-120. Then from the nail of the middle finger of the left hand of Śrī Lalitā issued forth Tālāṅka with eyes red like mid-day, his middle eye red due to anger. He had tied a blue garment on his body. He was as pure as the Kailāsa mountain. He destroyed all those monkeys born of Dvivida missile.

121-125. The mighty demon discharged the great missile named ***Rājāsura.*** From that missile many demoniac kings came out such as Śiśupāla, Dantavaktra, Śālva, the king of Kāśi Paundraka Vāsudeva, Rukmī, Dimbhaka, Hamsaka, Śambara, Pralamba, Asura, Bāna Karñsa, the wrestler Cānūra, Mustika, Utpalaśekhara, Arista, Dhenuka Keśī, Kāliya, the twin-Arjunas ***(Terminalia Arjuna)*** Pūtanā, Śakata (cart), Trnāvarta and other Asuras, the great hero named Naraka, the Asura Murā who had the form of Visnu etc. Many of them rose up along with these armies with weapons in their arms.

126-129. In order to destroy all of them the eternal lord (Visnu) originated from the ring finger of the lotus-like left hand of Śrīdevī. He made a ***Caturvyūha*** (group of four deities). They became four distinct Beings viz.: Vāsudeva, Samkarsana, Pradyumna and Aniruddha. All of them had weapons lifted up. They destroyed all those great Asuras who were in the guise of kings of evil conduct. They had been functioning like a burden on the Earth.

130. When they were destroyed, Asura Bhanda became highly furious. He discharged the dreadful ***Kali*** missile that caused violation and transgression of virtue.

131-132. Thereupon, from the Kali missile were born kings Andhras and Pundras, Kirātas, Śabaras, Hūnas and Yavanas who had sinful activities. They were the transgressors of Vedic injunctions. They were inimical to virtuous activities. They killed living beings. They upset the disciplines of four castes and stages of life and brought about mixture of castes. They had dirty limbs. They smashed and tortured the armies of Lalitā and Śaktis again and again.

133. Thereupon, Janārdana named Kalki was born of the nail of small finger of sparkling lotus-like left hand of Śrī Lalitā.

134-136. He was riding on a horse. His glory was bright and brilliant. He made an ***Affahāsa*** (boisterous laugh of challenging) by his sound resembling the blow of thunderbolt, the Kirātas swooned and died. Śaktis were delighted. The leaders of ten Avatāras (Incarnations) completed this difficult task, bowed down to Lalitā and stood by with palms joined in reverence. They had been engaged by mother Lalitā to defend virtue and piety in every Kalpa through the births of Fish etc. They then started for Vaikuntha.

137. When all the miraculous missiles were thus destroyed, the evil-minded (Asuras) discharged the missile of ***Mahāmoha*** (great delusion and fainting). The Śaktis. swooned on account of that.

138. By discharging the ***Sāmbhava*** missile (that of Lord (Śiva) the mother split up the Mahāmoha missile. As the great battle took place thus with the continuous flow of missiles and counter missiles the sun, the lord of rays was about to reach the western mountain (the mountain of setting).

139. Then by means of Nārāyana missile the goddess Lalitāmbikā reduced all Aksauhinīs to ashes, in the course of the battle.

140. Then by the ***Pāśupata*** missile which had the lustre of the enkindled fire of Destruction of the world the great queen smashed and crushed forty generals.

141-142. The only one left out was the great Asura Bhanda. All the kinsmen of the wicked fellow had already beed killed. He blazed with fury. He was a great demon of much inherent strength and fierce valour. He had caused a great havoc in the entire universe.

The mother Lalitā, the great goddess killed him by means of ***Mahākāmeś'ara*** missile that had the splendour of a thousand suns.

143-144. His city Śūnyaka was over-run by the flames of that missile. Suddenly it was completely burned down along with women and children, cowpens, riches and granaries. Only the bare ground remained. Due to destruction of Bhanda the three worlds danced with delight.

145. After carrying out this task of the Devas, Kāmeśvarī whose conduct was never blame-worthy, who was the orna-

mental glory of the chariot Śrīcakrarājaratha, who was the mother of the three worlds, who was equipped with all shining assets and who was endowed with the glory of victory, shone brilliantly.

146. All her soldiers had been subjected to fatigue on account of their work in the battle-field (viz. fighting). They had been burned by the fire of powerful arrows of Bhanda, the Asura. When the sun set, **Sri** Devatā whose prowess was well-renowned brought them to her camp.

147. O leading ascetic, if anyone reads even once (the narrative) of the slaying of Bhanda, the Dānava, carried out thus by Lalitāmbā, all his sorrows will be destroyed. He will be master of all eight Siddhis. Both worldly enjoyment and salvation are within his reach.

148. Those men who read this narrative on holy days will attain flourishing excellent fortune. This narrative of Lalitā's valour is destructive of all sins. It is sacred and conducive to the attainment of all Siddhis.

CHAPTER THIRTY

Resurrection of Madana (God of Love) [1]

Agastya said :

1. O Hayagrīva, O highly intelligent one, the excellent narrative has been heard. The excellant valour of goddess Lalitā has been described by you.

1. Bhandāsura was created out of the ashes of Madana when he was. burnt down by god Śaṅkara. Now Bhandāsura is killed by Lalitā. Madana had then no body to exist. At this time Tārakāsura was a growing menace. According to his boon, only Siva's son could kill him. Śiva was a widower engrossed in penance. Formerly, attempt to tempt Śiva had failed. So Madana must be given a body and be deputed to tempt śiva. Rati was appealing, so gods presented Rati to Lalitā. Out of compassion she revived her husband. He was blessed by Lalitā and was sent to Śiva. This time Siva was subjugated. He married Pārvati and got a son Skanda.

2. On account of flawless and meritorious anecdotes of the goddess, I have become extremely delighted, O Hayagriva, The great power of Mantrinī and Dandanāthā also has been heard.

3. After the night of the fourth day of the battle had dawned, O Hayagriva, what did Ambikā do after the battle was over?

Hayagriva said :

4. Listen, O Pot-born Sage, O intelligent one, to what had been done by Jagadambā after Dānava, Bhanda, had been killed.

5. With her eyes immersed in nectar (as it were), she repeatedly delighted the entire army of Śaktis harassed and bruised by hundreds of weapons of Daityas.

6. By the current of nectarine glances of the supreme goddess Lalitā, śaktis got rid of their fatigue due to her war. They became delighted in their minds.

7. In the meantime, Devas with Brahma and Visnu as their leaders, became gratified due to the smashing of Bhanda and they approached the goddess to serve her.

8-10. Brahma, Visnu, Rudra, Devas beginning with Indra, Adityas, Vasus, Rudras, Maruts, Sādhya—deities, Siddhas, Kimpurusas, Yaksas, Nirrti and other night-wanderers, Prahlāda and other great Daityas and the residents of the entire cosmic egg came there and gladly eulogised the great goddess seated on the throne.[1]

Brahma and others said :

11. Obeisance, obeisance to you, O supreme lady of the universe; salutes to you O goddess Tripurā, Hail to you, O destroyer of Bhanda the great Asura. Obeisance to you, O Kāmeśvarī, Vāmakeśi (one having beautiful tresses).

12. O Cintāmani (wish-yielding jewel), O goddess expert in bestowing what is anxiously thought of, O unimagin-

1. Devas have come in deputation to plead Rati's case. As usual Lalitā must be propitiated by singing a string of her epithets—a glowing tribute to her. Hence her epithets in VV. 11-30.

able deity, O cluster of waves in the form of Cit (consciousness), O deity with garments of diverse colours, O Mother of the universe of variegated forms, O deity named Citrā, O eternal one, O bestower of pleasure, Obeisance to you.

13. O bestower of salvation, O deity with the crescent moon as crest-jewel, O deity of sweet smiles, O lady discussing administrative policies with Mudreśvarī, O deity fond of ***Mūdras*** (mystical gestures), O deity, obeisance, obeisance to you.

14. O destroyer of the cruel god of death, O lady with tender body, O lady taking up the body of Kali while in fury, O deity with the face of a Boar, O deity who has protected all troops and armies, O deity clasping to your own bosom the fear of all (i.e. one who dispels their fears), obeisance to you.

15. O dark-complexioned deity with six attendant deities, O goddess worthy of being sought by the words of Vedas along with their six ancillary subjects, O deity stationed in the six mystical ***cakras*** in the body, equipped with ***Sadūrmis (viz. : Śoka*** (grief), ***Moha*** (delusion), ***Jarā*** (old age), ***Mrtyu*** (death), ***Ksut*** (hunger) and ***Pipāsā*** (thirst) or six plaits in the tresses, 0 Sadbhavarūpā (the four types of living beings, Avidyā and the supreme spirit—having these six as her forms), O Lalitā, 1 bow to you.

16. O **Kama** (Lovely goddess), O Śivā, O deity identical with the chief eternal things, O deity equipped with lustre, O deity with large eyes resembling petals of lotus, O bestower of desires, O Kāmini (lovable one), O deity worthy of being desired by Sambhu in the guise of Kāmeśvara, O presiding deity of all arts, salute to you.

17. O deity first one among divine penances, O deity having forms of groups of cities, O divine being, O deity as lustrous as a thousand suns, O refulgent one, O deity endued with sympathy, O consort of the overlord of Devas, obeisance to you.

18. O deity worthy of being always served by the eight Siddhis beginning with ***Animā*** (Minuteness), O deity residing in Sadāśiva's own shining conch, O cultured one, O deity with

feet which aire the sole refuge of good people and which are worthy of being worshipped, O Mother of the world, obeisance, obeisance to you.

19. O deity worthy of being served by the ***Mātrs*** (Mothers) the chief among whom is Brāhmī, O deity beloved of Brahman, O deity who severs the (worldly) bondage of one who has realised Brahman, O royal Swan (swimming) in. the nectarine current of Brahman, O goddess of Brahma, O Śrīlalitā, bow to you.

20. O deity served by the ***Mudrās*** (Mystical gestures by means of fingers) the chief of them being Samksobhinī, O destroyer of worldly existence, O deity having features of worldly sports, O deity with eyes resembling lotuses, perpetual obeisance to you, O Lalitā, O presiding deity, O eternal one, O deity attracting her lord through the sixteen digits, O presiding deity worthy of being served by the Pramathas.

21. O eternal one, O deity with merciful activities-devoid of fear, O lady with black forelocks of hairs, Obeisance, Obeisance to you.

O deity worthy of being perpetually served by the haughty lady attendants of Anańga (cupid) beginning with Anańga-puspa; O destroyer of everything inauspicious and ugly, O deity with groups of letters for her form, O Lalitā who has killed all enemies, obeisance to you.

22. O deity with extremely illuminated form of great mobility, surrounded by fourteen series of flames, the chief of whom being Samksobhiñī. O deity possessed of your own spirit, O deity endowed with graceful beauty, O deity the resort of everything splendid, O deity with auspicious feet, Obeisance to you.

23. O deity worthy of being saluted by Śaktis, Siddhas and others including Śarva, O deity whose lotus-like feet have been comprehended by Sarvajña (Śiva), O deity surpassing everything, O omnipresent deity, O bestower of all types of Siddhis (spiritual attainments), O śrī Lalitā, obeisance be to you.

24. O deity the realm around whom is resorted to by those deities who were born at the outset from Sarvajña as well.

as by other deities too, O deity the fulfiller of desires of all Devas, O mother of the entire world, protect us.

25. I salute you the deity with a number of super human powers of speech such as ***Vaśini*** (Bringing others under control) etc., O deity having (a chariot) as your vehicle (the chariot) that has the increasing splendour of its wheels; O deity with tresses as dark as clouds, O ocean of speech, O bestower of boons, O beautiful one, protect the universe.

26r O Empress endowed with arrows and other divine weapons, O deity acting like a forest-fire (in burning down) the forest-like army of Bhanda, the Asura, O ocean of refulgence that blazes brightly, O deity who is being served all round, Obeisance to you.

27. O Kāmeśī, O Vajreśī (goddess of thunderbolt), O Bhageśī (goddess of exalted splendour), O deity without form, O virgin, O Kalā, O deity powerful enough to wipe off even god of death, O deity who reduced the army of Daityas only as a legend (i.e. completely destroyed them) ; O Kāmeśa-kāntā (beloved of Kāmeśvara (Lord Śiva), O Kamalā, obeisance to you.

28. O deity stationed on ***Bindu*** (Mystical point in the mystical diagram); O deity having the soul form of the digit of the ***Bindu,*** O deity identical with ***Bindu,*** O deity that has increasingly cherished the illumination of ***Cit*** (consciousness), O deity with the necklace swinging to and fro on the big breasts resembling (the buds of) lotuses; O Lalitā of growing prowess, obeisance to you.

29. O deity with perpetual residence on the lap of Kāmeśvara, O deity identical **with** Kāla (Time), O goddess taking pity on others; O deity with the form of Kālī, that rises up at the close of Kalpa, O deity the bestower of desires, O deity identical with the wish-yielding creeper Kalpa-**latā,** salute to you.

30. O deity accompanied **by** Vāruṇī (Varuna's **wife** as attendant); O deity as cool as the **moon** with abundant necta-**Tine** rays, O deity having **eyes** like those of a **fawn,** O deity naving the face resembling the lotus, O deity the perpetual **sole** base **of** the essence of agreeable loveliness, O presiding

goddess of all lores, obeisance to you.

31. Bhanda and other fierce Asuras who had become a nuisance and source of vexation to the entire universe have been killed in battle by your prowess, because you were born of ***Cidagni*** (fire of spiritual consciousness) having been caused to manifest yourself by Śrī Śambhunātha.

32. After assuming fresh forms and bodies. (or after making all our bodies fresh) by means of currents of abundant nectar of mercifulness, O beautiful deity worthy of being attained by cultured people *, the entire world has been resuscitated and rendered full of joy.

33-34. Lord Śiva is in the form of the second flow of refulgence of Śrī Sambhunātha of great and noble heart. He is detached because he has been staying permanently (v.l. performing penance) in the hermitage of Sthānu. He has discarded all sensual enjoyments on account of bereavement from Satī. We were engaged in an attempt to join him with the girl Umā who has taken birth in the family of the lord of the mountain Himalaya. Thus (in this connection) we had persuaded the cupid to go near that lord who was engaged in a severe penance.

35. Madana was burned with the fire in his forehead because he was angry that there was an obstacle in his detached .state and pursuance of penance. Thereupon, Madana was reduced to ashes and it was from these ashes that Bhandasura was born.

36. Thereafter, that evil-minded wicked fellow very haughty about his ability to fight in war, was killed by you. Now Kama has become ***Atanu*** (bodiless) for our sake. Hence you kindly do resuscitate Kama immediately.

37. This Rati is dejected due to her bereavement from her husband. She has attained the ungraceful and inauspicious state of widowhood. O Śrī Lalitā, she will become blessed with a lord and husband ifthe union with Kama is brought about by you.

38. As before, the moon-crested lord may become enchanted by the mindborn god of love united with her. Iśa will ere

• Not obtainable to frightened fellows i.e. ***Sabhī-\-Alabhye,***

long marry that (girl) Pārvatī who had served him much for a long time.

39. By their union Kumāra (Skanda), the leader of all the armies of Devas will be born. It is through that hero, alone that the king of demons named Tāraka should be defeated and driven away.[1]

40. He is a friend of Bhanda, the Daitya of vicious soul. He is a veritable comet (an ominous calamity) unto the three worlds. If he is killed in battle by the son of Śrīkantha, (Śiva) really it will be a re-establishment of our vital breaths once again.

41. Hence, O Mother Tripurā, dispel the misery of widowhood of Rati whose tresses have become dishevelled (by not being combed). (You can do this) by resuscitating the excellent hero Manmatha who is capable of removing the affected pride of the people.

42. O deity with the designation Tripurā, this helpless widow whose body has become very emaciated on account of the death of her husband takes refuge in you and bows down to you. Hence, please direct a digit of your compassionate glance towards her".

Hayagriva said :

43. After eulogising Maheśānī thus, the excellent Devas beginning with Brahma showed her Rati who had become untidy and emaciated on account of grief.

44. That Rati who had abandoned all her ornaments on account of widowhood, whose face was covered with flow of tears, whose tresses had become scattered, and whose colour had become greyish on account of dust particles, bowed down to Jagadambā.

45-47. On seeing her, the great goddess became compassionate. Then from her benign side-glance Manmatha was reborn. He had a smiling lotus-like face. He was more handsome than in his previous body. He became (as if) highly intoxicated (excited) with joy. He had only two hands. He had

1. Gods wanted to kill Tāraka for which Śaṅkara must be tempted to marry. The pleading for Rati is in their own interest.

all kinds of ornaments. Flowers were his bow and arrows. By his gentle glance he delighted Rati his wife as even in the previous birth. The gentle lady Rati found herself immersed in the great ocean of bliss. On seeing her husband, she became exultant with joy.

48. On knowing that both of them had their minds filled with devotion and that their inner souls had great bliss, the lotus-like face of the great queen beamed with smile. Looking at Rati who had kept her head bent down due to shyness, she spoke to Syāmalā thus :—

49. "O Śyāmalā, let her take bath and let her be adorned with girdle and other ornaments. Let her wear garments too as before, and then be brought here quickly".

50-52. Taking her behests with great humility, Śyāmā did every thing as directed. (The goddess) got the auspicious rite of marriage of the pair performed by Vasistha and other Brahminical sages in accordance with the injunctions regarding marriage. The celebration included dances and songs of all the celestial damsels.

On seeing this the sages, ascetics and gods Indra and others praised Lalitā Ambikā saying "Well done, Well done !" They then eulogised her.

53-54. Making showers of flowers, all of them became delighted in their minds. Both of them bowed down to Laliteśvari with great devotion after coming to her side and stood there with their palms joined in reverence. Then the hero Kandarpa bowed down to Maheśvarī. With devotion filling his mind, he appealed to her in the following words.

55. "O mother Lalitā, the physical body of mine which had been burned by the eye of Īśa has been restored to me due to the grace of your benign side-glance.

56. I am your son. I am your slave, employ me anywhere in any task".

On being told thus Parmeśānī spoke to the shark-emblemed deity (i.e. cupid).

Śri Devi said :

57. "O dear one born of the mind (i.e. cupid), come on. You have nothing to be afraid of. O cupid, with no hind-

ranee to your arrow, enchant and fascinate the entire universe, due to my favour.

58-60. The courage of Īśvara will be upset when your arrows fall on him. Immediately he will marry Gaurī, the daughter of the lord of Mountain Himalaya. Thousands of -crores of Kāmas will be born of you, due to my favour. They will penetrate everyone's body and bestow excellent sexual pleasure. On account of his non-attached nature Iśa may get angry. Even then he will not be competent to burn down your physical body.

61-63. Be the enchanter of all living beings with your invisible physical form. Afraid of separation from his wife he (Bhava) * will give her. half of his body. With his mind struck by your arrows, he will become agitated in his mind.

From today onwards, O Kandarpa, on account of my great favour those who censure you or those who are averse to you will definitely become emasculated and unmanly in every birth.

Destroy sinners of vicious souls and those who torture and harass my devotees by making them fall for forbidden women.

64. If people's mind is eager for my worship and if they respect my devotees, see that you enable them to have the pleasure of love by arranging for the fulfilment of all their desires."

65. These were the words of behest of Śrī Lalitā Devī. The cupid received the command of the goddess humbly and said "Let it be so". With palms joined in reverence, he set out from that place.

66. From all the hair-pores of the lord of Love arose many Madanas whose features were splendid and who could enchant the entire universe.

67. After fascinating and enchanting the entire sphere of the world through them, the cupid went once again to the hermitage of Sthānu with the desire to conquer the moon-crested lord.

• Bhava (Śiva) the enchanter one with his body not visible to all living beings.

68-70. He was accompanied by his friend Vasanta (the season-spring), his general, the moon with cool rays, and his bosom friends and associates (sexual desire) and the gentle breeze of low speed. He was accompanied by the Kāhalī sound (Trumpets and drums) of the chirping cooing sound of the cuckoos. He was richly endowed with the sentiment of lover's heroism. His body was closely embraced by Rati. He shook his victorious bow. As the leader of all heroes, he came face of face with the enemy of the cupid i.e. Lord Śiva. He stood there fearlessly.

71. He struck with his arrows, the moon-crested lord who was engaged in penance.

Thereupon, the moon-crested lord struck by the volleys of Kandarpa's arrows got rid of his attitude of non-attachment. He abandoned the difficult rite of penance.[1]

72-74. He abandoned all regular observances. He abandoned his mental courage. He became sick with, love by frequently meditating upon Pārvatī. His cheeks became pale. He heaved deep sighs. Tears came out of his eyes. He was agonized by pangs of separation and loss of courage. He recollected again and again the daughter of the lord of the mountain who had been seen by him before. Neither the digit of the Moon on his head nor Gańgā was capable of dispelling the scorching sensation in the body of the trident-bearing lord as it was being heated by the fiery arrows of the cupid.

75. He frequently rolled in the flowery bed brought by the circle of his Ganas (attendants) the chief among whom were Nandin, Bhrńgi and Mahākāla.

76. Supported by the hand of Nandin he went on from one flowery bed to another flowery bed and moved resflessly on it again and again.

77. Neither on the flowery bed nor in the nectar exuding from the crescent Moon nor in the snowy cold waters (of Gańgā) did the heat offever of his body come down.

1. The Love-lorn condition of Śiva like *an ordinary* person is described in W. 71-84. It is the author's special contribution not found in other Purānas.

78-80. Desirous of suppressing the fiery flames of love of his body, Śiva occupied the rocky slabs of frozen snow. He began to draw the figure of the daughter of the lord of the mountain on picture slabs with his nails. But looking at it, it increased further his own pangs of love. After drawing her picture in the posture of standing humbly with stooping head and body on account of bashfulness and looking up by means of side-glances alone, he placed that picture slab on his limbs where he had horripilation. The deity of uneven number of eyes (i.e. Śiva) suffered much on account of great imaginary connections (withher) great sexual emotion and further distress from love-god.

81-83. He saw her alone everywhere. He directed his mind only towards her. He conversed with her alone fixing her form in front by means of his own mad delirium. His heart became identified with hers, his mind with her mind, he considered her as his ultimate goal. He spent days and nights by her nectar-like anecdotes. He was always engaged in describing her conduct. He was eager to see her form. He became a gardener wreathing imaginary garlands of pleasurable enjoyments with her. Identifying himself with her, Śiva became extremely distressed.

84. On observing that this pain of passion could not be treated otherwise, Dhūrjati exerted himself very much for the sake of marriage.

85. After enchanting the lord thus at the behest of Lalitā, Kandarpa tormented the daughter of the lord of the mountain by means of his arrows.[1]

86-88. Her petal-like lips became dried up by the hot winds of her breaths rendered soiled by the fiery flames ' of separation. Her cheeks became very pale. She did not experience any steady relish either in food or in her bed or even in sleep. She was continuously sprinkled with cooling devices by thousands of her attendants. Again and again she was distressed and agonized. She could not suppress the pain from the great fire of love.

1. Pārvatī's fascination for Śiva is the subject of Kālidāsa's beautiful epic Kumārasambhava.

89. Scorched and distressed by the fire of separation, Pārvatī could not sleep at all. By the feverish distress of her body she enhanced the sorrow of her father.

90. On observing that his daughter's pangs of separation from Śiva were irremediably severe, the lord of mountains felt great sorrow.

91. She was then urged by her father thus—"O gentle lady, you do propitiate lord Maheśvara by means of penance and attain him as your husband".

92. For securing her husband, Pārvatī performed a very severe penance on the peak of the mountain Himalaya, named Gaurīśikhara.

93. She practised a dreadfully severe penance by staying in water during the winter and by standing in the middle of fires with the eyes fixed on the sun during the summer.

94. Gratified by that penance Śiva granted his proximity to her. He accepted her as his wife in accordance with the religious injunctions regarding marriage ceremony.

95. Then after requesting for her hand through the seven sages at the outset, he married the lotus-eyed daughter, on being offered by the lord of the mountain.

96. Engaged in amorous dalliance with her for a long time, Maheśvara stayed in the abode of his father-in-law in the city of Osadhiprastha.

97. Thereafter, he came back to Kailāsa along with all the Pramathas (attendants). He brought Pārvatī there and thereby made the lord of the mountain (all the more) pleased.

98-101. He countinued to sport with her on Kailāsa, Mandara, Vindhyādri, Hemaśaila, Malaya, Pāriyātraka and in various other places. Thereby Maheśvara derived great pleasure. He discharged a powerful semen into her. She was unable to bear. She cast it off on the earth. The earth cast in into the fire. He cast it among the Krttikās. They discharged it into the waters of Gañgā. The river deposited it in the forest of Sara reeds. Mahāsena the great hero of six faces

was born there. Nursed by Gaṅgā the son of Dhūrjati (Śiva) grew up.[1]

102. Day by day, he grew up into a highly valorous hero. He was trained by his father and he acquired all lores.

103. On being permitted by his father he became the general of the army of the Devas. He killed Tāraka along with Dānavas.

104. Thereupon, he married Devasenā offered by Śakra who was highly pleased when the leading Daitya Tāraka was slain.

105. That glorious daughter of Śakra named Devasenā became excessively delighted on securing Skanda as her husband.

106. After neatly accomplishing the task of Devas thus, the god of love who enchanted the entire sphere of the universe went to Śrīpura again.

107. There in the holy city of Śrīnagara[2] he went to that place, where Lalitā Parameśvarī stayed for the sake of the prosperity of the worlds. He went there in order to serve her.

1. The story of Skanda's birth, his killing of Tāraka and his marriage with Devasenā are recorded in Mbh and other Purānas. Thus in *Mbh Ami* 83.68-82 86.5-14 we are told how he was born and the causes of the different epithets given to him. For his different mothers vide *Mbh Vana* 230.6,15. His killing Tāraka (*Mbh Salya* 46.73-75). His marriage with Devasenā (*Mbh. Vana* ch. 229). But in Maharashtra, people believe that Skanda has taken a vow not to see a woman and has uttered a standing curse that a woman trying to see him will be a widow for seven births. Subrahmanya (i.e. Skanda) in South India is a married god.

2. Like every god great or small, Skanda is said to have settled at Śrinagar to serve Lalitā, an attempt to enhance Lalitā's glory.